CONCEPT OF CHIVALRY (FUTUWWAH) ACCORDING TO ABD AL-RAZZAQ KASHANI: ANALYSIS ON HIS TUHFAH AL-IKHWAN FI KHASAIS AL-FITYAN

FATEMEH TAYEFEH AGHAKHAN HASHTROODI

DEPARTMENT OF AQIDAH AND ISLAMIC THOUGHT
ACADEMY OF ISLAMIC STUDIES
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THIS THESIS IS SUBMITTED TO FULFILL THE REQUIREMENT FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

DEPARTMENT OF AQIDAH AND ISLAMIC THOUGHT ACADEMY OF ISLAMIC STUDIES UNIVERSITY OF MALAYA KUALA LUMPUR

2015
ABSTRACT

The purpose of this topic of study is to examine the esoteric meaning of chivalry (futuwwah) by Kāshānī, based on the grounds of the School of Wahdah al-Wujūd, and to describe the theoretical classification of moral specification of chivalry. This study will open up a relatively unexplored aspect of chivalry, that reflects the concept of the mediocre imperfect human being, the lower level of the perfect human as identified by Sufis. The library research, collecting and analyzing data primary and secondary sources, makes it possible to draw a clear image of Kāshānī’s School of thought. Indeed, the combined historical and religious approach of chivalry clarifies improvement of the primary concept of chivalry within Qur’ānic teaching, and its appearance as the ethical code in different dimensions of a Muslim’s life such as public, politics and economy. A comparative study of chivalry letters from the twelfth to sixteenth century depicts continued development of the concept of chivalry within Sufism. It reveals the concept of chivalry has improved from its primordial concept as forgiveness into the spiritual school of thought, with theoretical and practical dimensions attached to the individual and social life of humans. And, it is finally integrated to the spiritual stage of Sufism as benefaction. The theoretical dimension of chivalry is developed on the grounds of School of Wahdah al-Wujūd by Kāshānī, which presents the integration of the concept of chivalry with unity, love and justice. Chivalry is identified as the stage of appearance of the knowledge of Unity (tawḥīd), which implies the knowledge of self awareness, through which man perceives his true nature, his dignity and potentialities. The analytical perspective of chivalry portrays a figure of human being in terms of a human being, whose
journey of life begins with returning to his real being, to a greater degree of actualizing his potentialities bestowed to him by God. It is a continuous challenge of a human being, with all his imperfections and faults, to express God’s love to His creation in order to satisfy Him and bring happiness in human life.
ABSTRAK

Kajian ini bertujuan untuk meneliti makna esoterik istilah “chivalry” (futuwwah) oleh Kāshānī yang berasaskan pemikiran Waḥdah al-Wujūd dan untuk memperincikan teori berkaitan moral yang dikhususkan berkenaananya. Kajian ini akan meneroka aspek chivalry yang mencerminkan konsep manusia yang tidak sempurna, iaitu tahap terendah dalam konsep insan kamil sebagaimana yang telah dikenalpasti oleh para sufi. Kajian perpustakaan yang mengumpulkan dan menganalisis sumber data primer dan sekunder ini membolehkan pemikiran Kashani dilakar dengan jelas. Malah, penggabungan pendekatan sejarah dan keagamaan berkenaan chivalry menjelaskan lebih lanjut konsep utama chivalry ini dalam kerangka pengajaran al-Qur’an dan penampilannya sebagai kod etika dalam dimensi kehidupan seorang Muslim yang berbeza seperti komuniti, politik dan ekonomi. Kajian perbandingan yang dibuat mengenai konsep chivalry sejak dari abad keenam hingga kesepuluh Hijrah, telah memperlihatkan kesinambungan evolusi konsepnya dalam bidang tasawuf. Ia mendedahkan bahawa perkembangan konsep chivalry telah bertambah baik berbanding konsep asalnya yang berteraskan “kemaafan” semata kepada pemikiran kerohanian, meliputi aspek teori dan praktis dalam kehidupan individu dan masyarakat. Dan ia akhirnya bersepadu membentuk “peringkat kerohanian” dalam tasawuf yang memberi faedah yang baik. Aspek teori chivalry, kemudiannya berkembang dalam pemikiran Kāshānī berasaskan pemikiran Waḥdah al-Wujūd yang menonjolkan pengintegrasian dengan ketauhidan, kasih sayang dan keadilan. Chivalry
telah dikenal pasti sebagai satu peringkat kemunculan pengetahuan tentang tauhid yang menonjolkan pengetahuan berkenaan kesedaran diri yang melaluinya maka manusia memahami sifat semulajadinya yang sebenar, maruah serta potensi dirinya. Analisis yang digarapkan menggambarkan chivalry manusia sebagai manusia dalam ertikata yang sebenarnya yang memulakan perjalanan hidupnya untuk kembali kepada Tuhan yang Haqq (real being), yang juga mengaktualisasikan potensinya yang dianugerahkan oleh Tuhan kepadanya dengan lebih hebat. Ia merupakan cabaran yang berterusan dihadapi oleh manusia yang memiliki ketidaksempurnaan dan sering melakukan kesalahan, dimana Tuhan telah menunjukkan kasih sayangNya terhadap penciptaanNya dengan tujuan untuk mendapat keredaanNya dan mendatangkan kebahagiaan di dalam hidupnya.
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Special thanks to my family for all their unconditional love and encouragement. I would not have made it this far without them. And most of all to my precious son, whose love, support and patience during my study is so appreciated.

And, finally, I would like to thank God, the most kind and merciful Lord, for guiding me through all the difficulties. I have experienced Your support day by day. You are the one who let me finish my degree. I will keep on trusting in You for the rest of my life.
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ABBREVIATION

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CHAPTER 1

INTRODUCTION
1.0 INTRODUCTION

This research is based on an attempt to study the chivalry (futuwwah) according to Abd al-Razzāq Kāshānī (d. 730 /1330), on the basis of his treatise, Tuhfah al-Ikhwān Fī Khaṣāṣ al-Fītūyān.

Kāshānī is one of the most influential Sufī authors of later Islamic history. He wrote disseminated commentaries and important treatises, both in Arabic and Persian, which are rooted in Ibn al-ʻArabī's ontological discourse. His works made him one of the great exponents and promoters of the School of Waḥdah al-Wujūd after Ṣadr al-Dīn Qūnawī and he advocates the intellectual discipline and School of Ibn ʻArabī. His simple, scholarly manner is used to explain and classify Ibn ʻArabī’s teaching. His remarkable esoteric interpretation, Ta’wīlāt al-Qur’ān, has been published in Ibn al-ʻArabī's name (Beirut, 1968); although compatible with Ibn al-ʻArabī's basic world view, there are important differences of perspective that mark Kāshānī as an independent thinker.1 His commentary on Fusūṣ al-Hikam, in which he discusses the matter of Waḥdah al-Wujūd, promoted Ibn ʻArabī’s teaching into the Persian speaking world. Another feature of Kāshānī is his efforts for strengthening the principle of School Waḥdah al-Wujūd through its approximation with Sharī‘ah and Qur’ān. The correspondence between him and ‘Aalā’ al-Dawlah Simnānī is evidence of his attempt to prove the coincidence of Waḥdah al-Wujūd with the Qur’ān.

Tuhfah al-Ikhwān Fī Khaṣāṣ al-Fītūyān is an ethical treatise known as chivalry letter (Risālah al-Futuwwah) written by Kāshānī both in Arabic and Persian. It is a short complete journey in order to find the deep meaning of youthfulness in chivalry. It is a theoretical discussion about deep meaning of

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inner aspects of chivalry, and consists of traveling a path and traversing its stations to attain the level of subsistence-through-God. And, the outward aspect consists of the tradition of chivalry which constitutes the development of the attributes of perfect humans.

1.1 STATEMENT OF PROBLEM

Kāshānī appears in the time, when two kinds of Sufism were completed. According to Schimmel’s classification, first, the voluntary mysticism, based on personal taste and, second, the systematic mysticism, based on methodical mystic. On one hand, it was told in detail about the mystic demeanor and their rules by great Sufis such as, Bāyazīd Baṣṭāmī (d. 261/875), Abū Ṭālib Makkī (d. 386/996), Abū Saʿīd Abī al-Khayr (d. 440/1048) and Abū al-Qāsim Qushayrī (d. 465/1072). On the other hand, the ultimate of fine and delicate Sufi’s fiction was overcome by Sufis such a Mansūr Hallāj (d. 298/910), Abū Ḥāmid Ghazālī (d. 1111), Muhīyīddīn Ibn ʿArabī (d. 638/1240) and Ṣadr al-Dīn Qūnawī (d. 673/1274). However, Kāshānī is the central core of these two main class of Sufism, but there is not a comprehensive work about his thought and spiritual manner.

Kāshānī’s treatise on Tuhfah al-İkhwān Fī Khāṣāış al-Fītyān, like his other treatises, has received less scholarly attention, while it presents chivalry as a spiritual school with initiation rituals and codes, which was distributed among Muslims more than other schools after Sufism.

In the Islamic world, chivalry is known as a quality with a combination of three essentially qualities: Courage (al-Shujā‘ah), generosity (al-Sakkā‘) and

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forgiveness. Chivalry practically manifested as a social movement in order to protect poor and weak people and to consider altruism and justice. Therefore, by most Muslims scholars and modern western Orientalists, it is regarded as the social movement with special culture and aims to benefit humans through emanation of different forms as aristocratic chivalry, as well as institutionalize professional guilds and crafts. However, the integration of chivalry with Sufism credited chivalry to be recognized as the younger brother of Sufism, through which a certain station of the path of spirituality could be attained for all class of people.

The production of a number of chivalry letters during the twelfth until sixteenth century by Sufi writers shows that chivalry was followed among people, but no longer in its early form. The surviving of chivalry and the transformation from its primeval institution to a spiritual school is still a question, which needs more consideration.

Kāshānī’s treatise is good evidence that tells us trade guilds and aristocratic chivalry in Islam is not the only forms of Islamic chivalry. In this regard, the question arises what kind of relation is between chivalry and ethics? Furthermore, how Kāshānī defined chivalry on the grounds of Sufism and what distinguished his definition from other Sufis? If chivalry is considered as a spiritual stage, what level does it placed among the way of perfection? And, what

are the main principles of chivalry and how are they classified by Kāshānī? What is classification of moral specification in this school? What kind of relation is between the spiritual stage of chivalry and region of moral, according to Kāshānī? Thus, this research is intended to illustrate all above points.

1.2 RESEARCH QUESTIONS

There are some questions aried according to this research as follow:

1. What is the important point of Kāshānī and his chivalry letter?

2. How can we explain the development of the concept of chivalry within the Islamic history?

3. How can we explain the conceptual development of chivalry within Sufi’s texts?

4. How Kāshānī defined chivalry on the grounds of School of Wahdah al-Wujūd?

5. What is difference of Kāshānī’s definition with other definitions?

6. If chivalry is considered as a spiritual stage, what level does it placed in the path of perfection?

7. What are the main principles of chivalry and how are they classified by Kāshānī?

8. What is classification of moral specification by Kāshānī?

9. What similarities and differences are between definitions of chivalry by Kāshānī with other definition?

10. What kind of relation is between chivalry and ethics?
1.3 RESEARCH OBJECTIVES

Based on the above questions, this thesis will investigate the following points:

1. To identify Kāshānī, his life and his contribution to Sufism.
2. To illustrate the growth and development of chivalry within Islamic teaching by Sufis.
3. To translate *Tuḥfah al-Ikhwān Fī Khaṣāṣ Fīyān*.
4. To analyze the conception of chivalry according to Kāshānī, and to interpret the foundation of spiritual chivalry, according to *Tuḥfah al-Ikhwān Fī Khaṣāṣ Fīyān*.

1.4 SIGNIFICANCE OF RESEARCH

Chivalry letters are learned works written by great Sufis which build up an extraordinary, rich knowledge of human behavior in dealing with others. Among them, Kāshānī’s treatise *Tuḥfah al-Ikhwān Fī Khaṣāṣ Fīyān* is a brief deliberation of the origin of chivalry and explanation of the path of this spiritual stage. This research presents how chivalry has traversed a significant meaningful path of development. This development was becoming fulfilled in the grounds of Sufism on the basis of Qur’an and Sunnah and under the hidden influence of different culture as a part of Islamic tradition. According to early definition, chivalry is identified as a moral quality and as actions of virtue and a manner of ethic. Thus, chivalry letters are inextricably integrated with ethic. Especially, chivalry of Kāshānī provides a profound perspective to reviewing and rebuilding the foundation of social relationship. The significance of his work is the creation of the integral spiritual and philosophical approach which is capable of shedding light on an individual. Also significant is the social relationship of humans in
order to help people to succeed in the purpose of their creation in the world, if not in terms of perfection which is the ultimate goal of Sufism, but at least in the meaning of humanity.

Studying chivalry letters can create new structure when addressing values that are parts of Islamic social ethos. Moreover, it provides a wide perspective to revive and unite ethical construction in global social life not only in Muslim context, but also in non-Muslim context. In addition, it can capture the spirit that animated the social relationship in Sufis teaching. Furthermore, in the time of modern era, when people are aware of the importance of the social behavior and civilized people observe the law of citizenship, for Muslims, there could be no better source than chivalry letters to develop the social relationship alongside the ethical worldview.

1.5 THE SCOPE OF RESEARCH
This study focuses on the Kāshānī’s impact on Persian Sufism, his influences further than this era is not the matter of this research. Despite the fact that Kāshānī was a disciple of the School of Waḥdah al-Wujūd, he also influenced by the Schools of Illumination of Suhrawardī (d.587/1191). In this regard, his thought is compared to Suhrawardī. Moreover, as the central issues discussed in chivalry letters are ethic and moral on one hand, and on the other hand as the major source of ethical thought and moral implication in an methodical way is drawn by al-Ghazālī, this study tried to compare chivalry letter of Kāshānī to Iḥyā’ al-‘Ulūm al-Dīn and Mīzān al-‘Amal, in order to present similarities of

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definition of virtues and narratives. The similarities are given in the footnote of translation the chivalry letter in chapter five.

Another central point is due to historical approach of chivalry. As chivalry is found particularly in Southwest Asia, in the countries where their former culture was in old Babylon and old Iran, the discussion regarding the process of historical growth and development of chivalry is, therefore, centralized to the chivalry in Anatolia and Persia during the Sasanid and Ottoman Empire.

1.6 LITERTURE REVIEW
During the following decades, several theories about the chivalry and its origin were brought forth. Each of them touched upon a different configuration; since, despite acceptance of its general meaning as a human quality, its appearance is so wide and changeable that describing it is very difficult task. Therefore, it is advisable to distinguish between two main approaches, which have been classified as historical chivalry and spiritual chivalry. Historical chivalry contains all territory of historical document and evidence before and after Islam that touches chivalry in its origin, tradition and rituals; while by spiritual chivalry, it means chivalry in the Sufi’s text.

The identification of historical chivalry in Islamic lands, for the first time, has been done by the Austrian Orientalist, Joseph von Hammer (1774-1856). He identified and generalized chivalry as Islamic phenomenon that has preceded the Occidental knighthood. His student, Gerard Salinger, in contrast, in his article

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7 Old Iran is Persia; the historical documents related to chivalry found in Persia belong to the territories, which had one belonged to the Sasanian Empire before Islam that includes Iraq and Syria. See: Täschner (1979), Texte zur Geschichte der Futuwa, München, Artemis Verlag, p.14.
9 Zakeri, Sasanid Soldiers, p. 2.
“Was the futuwwah an oriental form of chivalry?”, argued that there are basic differences between the western knights of Middle age and Islamic chivalrous, and there is not eastern equivalents of the chivalry of Christendom. Thus, he treated any description of Islamic chivalry as knighthood for wrong.

However, the concept of chivalry has developed after Islam and has been enriched by the boundless ocean of Qur’ānic teaching in which the youth after fighting with his ego, come to the service of society only for the satisfaction of God. The different between historical and spiritual chivalry is the enquiry of spiritual chivalry to qualify himself with the quality of God and follow the prophet’s tradition. This kind of chivalry can be seen as a practical life course.

Sufis tried to depict the structure of a sociability behavior and interpret the manner of youth by religious elements. Therefore, they wrote chivalry letters based on theosophical system with interpretation every action of youth. That is why we cannot find any sign of historical personality of chivalrous in Sufi’s chivalry letter.

However, in the Islamic world, the ritual of historical chivalry is intermingled with the spiritual chivalry. Therefore, this closeness led some investigation on chivalry in the former Sasanid capital of Ctesiphon, absorbed the pre-existing principles of chivalry. Of prime importance here, is the study of the French Islamic specialist, Louis Massignon (1883-1963). Although, his investigation is relying on the oral traditions, there is no doubt that certain Iranian

11 Togoslu, Erkan (2008), “Hizmat, From Futuwwa Tradition to the Emergence of the Movement in Public Space”, (www.fethullahgulen.org › ... › Gülen Conference in Washington, DC)
12 The last pre-Islamic Persian Empire (224-651 BCE)
elements have survived through the ages beneath chivalry’s surface, as it is emphasized by Massignon. A similar viewpoint is advocated by the Iranian scholar, Mohsen Zakeri, who in 1995 presented his new survey under the title *Sasanid Soldiers in Early Muslim Society - The Origin of 'Ayyaran and Futuwwa.* He sought several prominent of the economic structure of the late Sasanid society and the traced the continuity of change of these features into early Muslim society. He discussed how the interaction of early follower of chivalry in Sasanid society with Muslim conquerors coined the Arab chivalry.14

On the other hand, the distinction between these two zones of chivalry is, clearly, visible in Suhrawardī’s chivalry letter, who classified it as sword (*sayfī*) and saying (*qawfī*) chivalry.

The sword chivalry is to fight with the pagan for God and to bring victory for Muslims, while at the same time to fights with the lust and desires of self.15 The saying chivalry is being faithful to the oath to God, according to the revelation:

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\text{وَ إِذْ أَخَذَ رَبُّکَ مِنْ بَني آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّکُمْ قالُوا بَلى

\text{شَهِدْنا أَنْ تَقُولُوا يَوْمَ الْقِيامَةِ إِنَّا کُنَّا عَنْ هذَا غافِلينَ}
\]

\text{Al-Arāf 7:172}

When thy Lord drew forth from the Children of Adam-from their loins- their descendant, and made them testify concerning themselves, (saying): “Am I not your Lord (who cherishes and sustains you)?” they said: Yes! We do testify!” (This), lest ye should on the Day of Judgment: “Of this we were never mindful.

Later, a third group is added to chivalry letter of Zarkūb as drinking (*shurbī*) chivalry that refers to the Prophetic tradition of his homage, with his

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companion and the people of Mecca. According to his order, they drank milk with a bit salt in order to keep their oath.\(^{16}\)

These classifications are clarified by the most comprehensive studies about the chivalry base of translation of some chivalry letters by doyen of chivalry Franz Täschner. He separated the development of chivalry thought from its social progress. These two elements became connected in the period of Abbasid Caliph Al-Nāsīr lī Dīn Allāh (577/1181–620/1233) and never separated from each other. According to him, chivalry was originated outside the realm of religion proper and later adapted itself to Sufism.\(^{17}\) Thus, he viewed chivalry as having developed the notion in the context of Sufism, while its earlier form as having enjoyed the support of the Persian aristocracy and lesser kings, centuries before al-Nāṣīr.\(^{18}\)

Most of the modern European Orientalists are prone to regard chivalry phenomena as purely or pre-eminently social ones. They, therefore, usually associate chivalry with a certain social phenomenon; since, its institutional form appeared during the reign of the Abbasid Caliph Nāsīr. One valuable work in this field belongs to Claude Cahen (1909-1991), the French Orientalist, who raised important issues about the purpose of Caliph al-Nāṣīr to transform chivalry group as aristocratic institution. Cahen treated the role of Caliph more than being a symbolic supreme leader for chivalrous, or to bring stability to an anarchistic decentralized institution and to unit Sunni, Shi‘ah, Sufi’s Muslims, and even non-

\(^{16}\) *Ibid*


Muslim minorities. According to him, the further understanding of Caliph Naṣīr might be sought in the role of one of his advisors, shaykh Shihāb al-Dīn Suhrawardī. Cahen asserted that the early ideas in reforming chivalry organization were probably not from Caliph, but from Suhrawardī. To him, Suhrawardī was the master-mind of religious, political and social reforms of chivalry. Cahen, like Massignon, described Salmān as "The patron of Irano-Mesopotamian artisans" as essential, so that he was known later as the source of chivalry’s genealogy of Nāṣīr. However, the question why such an exalted family tree, created only during the Abbasid Caliph al-Nāṣīr, and in spite of their Sunni belief officially highlighted by the popular figures of Shi‘ah, stayed unsolved.

In addition to the role of community leaders, the urban fraternities proceeded by both Muslim and Christian in thirteenth and fourteenth century Anatolia played an important political and social function. Despite that these associations have been addressed in scholarship, the comprehensive study belongs to Rachel Goshgarian (2007). His survey presented what function these associations performed, how they were organized, and how their relationship with cities and with various contemporary religious and political authorities was established.

Moreover, during the Abbasid Caliph, a variety of chivalry letters were written by different crafts and artisans, where their activities experienced their peaks. They developed different methods and practice attributed to the specific

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21 Rachel Goshgarian (2007), Beyond the Social and Spiritual: Redefining the Urban Confraternities of Late Medieval Anatolia, Ph.D Dissertation, Harvard University.
craft. In this regard, it is worth mentioning the works of Iranian scholar, Mihrān Afshārī, who edited and published a number of these letters, like chivalry letters of backers, felting, burlap weave, scale, Butcher, slaughterer, Bath keeper and Barber.\textsuperscript{22} His latest work is published in 2012 and presents another thirty manuscripts of these letters.\textsuperscript{23} They are valuable sources and symbols of images, which opens the door for further investigation about chivalry among crafts and artisans in different fields such as sociological formation, literature and arts.

A parallel study on the basis of Sufi’s writing has been, recently, done by Lloyd Ridgon in his book, \textit{Morals and Mysticism in Persian Sufism: A History of Sufi-Futuwwa (2010) in Iran}.\textsuperscript{24} He studied the social dimension of chivalry in the ground of Sufism, which promoted certain standards or regulations for communal living. In this regard, he presented the pattern of chivalry on the basis of the Persian Sufi Kharaqānī (d. 425/1034), whose spiritual manner and path of reach the reality was summarized to service people.\textsuperscript{25} However, he tried to depict the connection between chivalry, spirituality, bazaars and various trades therein, but in the pattern chivalry provided by him, it was difficult to distinguish between the borders of chivalry and spirituality.

However, the relation of chivalry with Sufism does not limit to its social appearance, but also identified as a set of virtues manifested in the character of the Prophet (p.b.u.h) and his companion. In this regard, Abd al-Azīz Muhammad, in his book \textit{Al-Futuwwah Fi Maṣfūh al-Islāmiyyah: Dirāsah Fi al-Akhlaq al-Islāmiyyah}, discussed the relation of chivalry with Sufism and came to the idea

\textsuperscript{23} Afshārī, Mihrān (2011), \textit{Si Risâleh Dîgar}, Tehran, Nashr-e Chishmeh.
\textsuperscript{25} Ibid, pp. 50-53.
That the concept of chivalry in Sufism has crossed the limit of honor and generosity and is defined as a kind of sacrificing. In fact, after Islam, that part of religious rules and intellectual principles related to the life of people in the community during the centuries, has been relieved and shaped in the form of moral rules that the believer committed himself to follow in order to satisfy God. This kind of chivalry is distinguishing itself from the historical chivalry.

Yet, the notion of chivalry has gone beyond the code of ethic and has come in connection with the fine, deep meaning of spirituality. This semantic evolution that remains far from the scholarly sight, began through the creation of theory of Ṣawādah al-Wujūd by Ibn ‘Arabī and preserved and continued by his disciples. This chivalry, except for some primary characters like generosity, patience and hospitality, was different from the definition provided by earlier Sufis like Sulamī and al-Ghazalī. Henry Corbin (1903-1987), whose interest was esoteric tradition of Islam, tried through his short speech, to present the esoteric meaning behind superficial conception of chivalry. He focused on the connection of chivalry with the Divine spiritual testimony. He explained the inborn nature of humanity was determined by the tone of the response to the question, “Alastu” of the Qur’ān (7:171), and illuminated the source of eternal youth.

Moreover, he sought the trace of the ancient religion in chivalry, which was revived in the Suhrawardī wisdom as a cosmic vision of duality between darkness
and the legend of light. The chivalrous are the warriors and defenders of the light that evokes implicit meaning of fighting with the contamination of the soul.

In sum up, despite numbers studies of chivalry, which attached chivalry in its origin, history and rituals, there are few surveys about the spiritual chivalry. As noted chivalry was adapted by Sufism and Sufis wrote treatise on chivalry in order to construct chivalry in individual and social form on the basis of religious elements. Although, the main element of concept of chivalry, which is determined by Sufis is stable, but there are defined in different plane of School of Thought. The development of the concept of chivalry within the context of Sufism is the matter of question. Even though, Corbin opened the path of investigation to the inner meaning of chivalry, those inner dimensions reveal many comparable forms and structures that need further investigation.

Therefore, this study will depict how the systematic theoretical chivalry is developed within the School of *Wahdah al-Wujūd* by Kāshānī; in addition, it will depict the progress of the development of the notion of chivalry from twelfth to sixteenth by comparing the chivalry letter of Kāshānī with chivalry letters of Suhrawardī and Wāiz Kāshifī Sabzewārī (d. 910/1504). It will show how chivalry in the ground of School of *Wahdah al-Wujūd* has potentiality to deal to knowledge of reality of human being and his dignity in term of human being.
1.7 METHODOLOGY

Due to the nature of the study, generally, the researcher designates the qualitative methodology appropriate to its significant advantages. One of the advantages of this methodology, here, is more open to the adjusting, regenerating and administering of research ideas as an inquiry process. Aside from this, the researcher provides rich and well-grounded descriptions and explanations as well as unforeseen findings for new theory construction. Below are some major methods that being used in this study. The method of translation is not yet presented here as it will be presented in chapter five together with the translation.

1.7.1 DATA COLLECTION

The research’s main means of data collection is library research, for which the following libraries are referred:

1. The main and Islamic Library of University of Malaya in Malaysia
2. The library of University of Tehran in Iran
3. The library of Majlis Shawrā Islamī in Tehran/Iran

In the process of explicating of data, both primary and secondary sources are consulted to gather the relevant information. In chapter two, by collection of data about Kāshānī, the priority is given to primary sources. In chapter three, the priority of data collection is given to the secondary researches, which involves mostly the examination of Persian and Western researcher.

The original description of this treatise is lost; however, there are two copies available in library in Iran. A copy is in the Library of Majlis Shawrā Islamī in Tehran and the second in the Malik library in Tehran. In addition to the Arabic
prescription, there is the second CL written in Persian by the same author. Therefore, there are two CL in Arabic and Persian, which are written by the same author and have the same title.

The Persian Prescription is in the collection of 167 different treatises in Arabic and Persian in the library of Tehran University. It is a microfilm of the prescription, which is kept in the Ḥamīdiyyah library in Turkey. There are three publications of this treatise: First, is a cooperative work of Murtiḍā Ṣarrāf and Henry Corbin under the title, Rasā’i Jawānmardān, published 1973. Second, is the study of Muhammad Dāmādī, 1991. And, the latest one is the study of Majīd Hādī Zādeh, who collected Kāshānī’s treatises in a compilation called Majmū‘ah Rasāil Wa Muṣannafāt Abd al-Razzāq Kāshānī, and published it in 2002. Pages 525 through 563 contain the Arabic version. This version is the source of translation for this research; since, it is based on the comparison of the two above publications. In addition, the author gives suggestion in the footnote, if some words are not clear to read or even if he found any faults in writings. It is pertinent to mention that two later publishing contain also the Persian version of this treatise.

29 Corbin, Henry & Ṣarrāf, Murtiḍā (1973), Rasā’i Jawānmardān, Tehran, French Institute of Iranian Scholarly Research.
1.7.2 DATA ANALYSIS

In the process of the Kāshānī’s life, all historical works and Sufis writings that
touched his life, character, thought, and manner are gathered and studied in
chapter two. In chapter three, the popular theories about the origin of chivalry are
collected and critically studied. Chivalry is discussed in three appearances as
semi religious bonds in trades association, martial connotation and within Sufism.
It is a combined historical and religious approach, in order to shed light on the
growth and development of the chivalry during the Islamic history. It depicts
how, as a code of ethical qualities of human, it manifested itself as a religious-
social School.

An analogical Analysis designated in chapter four to examine and evaluate
\textit{Tuhfah al-Ikhwān Fī Khaṣāṣīṣ al-Fityān} through comparing to similar treatises
written by other Sufis. As Kāshānī wrote this treatise first in Arabic and second in
Persian, they are compared in this chapter and the differences are highlighted.

For the annotated translation of \textit{Tuhfah al-Ikhwān Fī Khaṣāṣīṣ al-Fityān}
which presented in Chapter Five, I translated it using Arabic language manuscript
into English Language. In order to validate the accuracy of translation, the
experts in this area, Associate Professor Dr Wan Suhaimi Wan Abdullah from
University of Technology Malaysia and Associate Professor Dr Che Zarrina
Sa’ari from University of Malaya had put their efforts in reviewing it.

Chapter six is an internal critical analysis of the concept of chivalry,
according to Kāshānī. In this regard, the emphasis has been given to the
fundamental principle of chivalry and selected doctrines such as wisdom and
justice. A comparative study between Kāshānī and Sufis from twelfth to early
sixteenth century, Suhrawardī and Wāiz Kāshīfī, is necessary to illuminate the
development of the notion of chivalry. The researcher combines all these methods in this research in order to provide a critical analysis of the concept and annotate translation of the text.

1. THE STRUCTURE OF RESEARCH

In order to accomplish such critical assessing work within the requirement of scientific research, this study is divided to seven chapters including introduction and conclusion. Chapter one is the preliminary chapter that comprises literature review, statement of problem, objectives, methodology and significant of the study. Chapter two involves with Kāshānī’s life, works and contribution to Sufism. Chapter three addresses historical background of chivalry as well as its relation to Sufism. Chapter four presents Tuhfah al-Ikhwān Fī Khaṣāīṣ al-Fītyān in its title, publication, translation, style and method of writing, division and partition. Chapter five contains the translation of the treatise into English. Chapter six is a comparative discussion on definition of chivalry and its foundation and doctrine. Chapter seven deals with outcomes of the research and brings up new questions and suggestion for the further studies.
CHAPTER 2

ʻABD AL-RAZZĀQ KĀSHĀNĪ:
LIFE, WORKS AND CONTRIBUTION TO SUFISM
2.0 INTRODUCTION

Our knowledge about Kāshānī’s life is very little. What we know about him is limited to sporadic information, written by him in some of his treatises, according to demands of text and not with the intention of introducing himself. In addition, there are few historian books from which we can derive information about him. The collection of Kāshānī’s Treatises, by Majīd Hādī Zādeh, however, should be mentioned, as it includes information about Kāshānī’s life. This paper depicts great interest in the preparation of Kāshānī’s biography. In addition, it will present his works and his place in Sufism, especially his impact on Persian Sufism.

2.1 THE LIFE OF KĀSHĀNĪ

Kamāl al-Dīn Abū al-Faḍl ʻAbd al-Razzāq Ibn Jamāl al-Dīn Abū al-Ghanāʻim al-Kāshānī (650/1252 to 736/1335) was born into a Persian family in Kāshān, located in the province Khurāsān and 240 Kilometer south of Tehran. He, therefore, was sometimes called Qāshī, Qāsānī, Kāshī, which all are the different names of his birth place, Kāshān.

The oldest source mentioned to ʻAbd al-Razzāq Kāshānī is the summarization of Majma‘ al-Ādāb Fī Mu’jam al-Alqāb, by Ibn al-Fūwaṭī (d. 1268).
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who died sixteen years before Kāshānī. In addition, we can learn about Kāshānī in the writing of his disciple, Qaṣṣarī Rūmī (d.751/1350), whose commentary on Fusūṣ al-Ḥikam is well known. He recognized the name of Kāshānī’s fathers as Abū al-Faḥl, with the title of Kamāl al-Dīn, and, therefore, described his master as “Perfection of Nation, Reality and Religion” (Kamāl al-Millah Wa al-Ḥaq Wa al-Dīn). This title is also confirmed by Allāmah Amīn ‘Āmilī (d. 1284/1905), Muḥaddith Qumī (d. 1294/1915). Both Ibn al-Fuwaṭī and Qaṣṣarī identified the name of his grandfather as Abū al-Ghanā’īm.

There are three other great masters, who possess the same name as Ḥabīb al-Razzāq, which may be confused with Kāshānī. First, Abū Faḥl Kamāl al-Dīn ‘Abd al-Razzāq Ibn Aḥmad, one of his contemporary Sufī, who was known as Ibn al-Fuwaṭī al-Shaybānī (d. 723/1323), the author of Fi Ḥaṣīḥ al-Jinān, which is a collection of Imamiyyah about praying. See: Mahdavi, Shireen (1999), For God, Mammon and country: A Nineteenth Century Persian Merchant, Hā  Muhammad Hassan Amin al-Zarb, USA, Westview Press, p. 259.

34 Kamāl al-Dīn ‘Abd al-Razzāq Ibn Aḥmad Ibn al-Fuwaṭī was an Iraqi historian, who wrote a great deal, but whose works have mostly been lost. His most important work is Majma’ al-Ādāb Fi Mu’jam al-Alqāb in 50 volumes, which is lost large portions, but only two volumes (4 & 5) are survived. They are in Library virtual Damascus and library of University of Lahore in Pakistan. See: Singh, NK. & Samiuṭīn, A. (2004), Encyclopaedic Historiography of Muslim World, Delhi, Global Vision Publishing House, p. 374.


37 Shaykh Abbas Qumī known as Muḥaddith Qumī was born in 1915 in Qum/Iran. His famous work is A’yān al-Shi’ah in 55 volumes, which is an Encyclopedia of famous Shi’ite men as explanation of Imamiyyah Teaching. See: Amin, Haytham (2000), Sīrah Syyid Muḥsin al-Amīn, Qum, Dār al-Najm al-Jadīd.

38 ʼAllāmah Seyyid Muḥsin ‘Āmilī (Born 1905 in Iran) was one of Shi’ah Scholars, whose important book is A’yān al-Shi’ah in 55 volumes, which is an Encyclopedia of famous Shi’ite men as explanation of Imamiyyah Teaching. See: Amin, Haytham (2000), Sīrah Syyid Muḥsin al-Amīn, Qum, Dār al-Najm al-Jadīd.
Samarqandi (d. 887/1482), the author of *Maṭlaʿ Saʿdīn wa Majmaʿ Bahrayn*. The third one is ʿIzz al-Dīn Maḥmūd Kāshānī (d. 735/1335), the author of *Miṣbāḥ al-Hiḍāyah wa Miṣfāh al-Kifāyah* and *Kashf al-Wujūh al-Ghar Lī Maʿānī Nazm al-Dur*.

The beginning of the second half of the fourteen century, when Kāshānī started his education, was synchronized with the Mongol’s reign. Before then, Persia, Iraq, Syria and Asia Minor were the home of culture and education. There were hundreds of schools in Hirat, Nayshābūr, Iṣfahān, Başrah and Baghdād, but after the Mongol’s devastation, these centers were completely destroyed. Most masters and students were killed or forced to leave these centers. And, even if some of them remained, they lost their previous glory and importance. Therefore, Kāshānī spent his entire life in insecure times, with ravaging of Chinggis relatives. It was in this period that Kāshānī studied the traditional religious science. Unfortunately, we do not have much information about him in this period, but according to his letter to ʿAlāʾ al-Dawlah Simnānī, we can assume that he would have been an expertise in *Fiqh, Hadīth, Taṣfīr* and *Theology* and *Knowledge of Courtesy and Wisdom*. His *Al-Savāniḥ al-Ghaybiyyah* is proof of his proficiency in Arabic literature. Although, he did not write any treatises about *Fiqh* and *Ḥadīth*, his works are full of knowledge of theology and logic. His treatise *Mabdaʿ Wa Maʿād* is a bare sample of his widespread knowledge of *Ḥadīth*. Hence, his deciple, Dāwūd Qayṣarī called him

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“Master of Scholars” and Sayyid Ḥaydar Āmulī (d. after 782/1380) described him as “The Greatest master and Sea of Middling (al-Mūlī al-‘Aẓam wa al-Baḥr al-Khaḍm) also positioning him at the level of Imām Fakhr Rāzī (d. 606/1209), Khawjah Naṣīr al-Dīn Ṭūsī (d. 672/1273), Imām al-Ghazālī (d. 505/1111) and Avicenna (d. 428/1037). According to Jāmī, he is the one, who possesses both inward and outward knowledge. According to Kāshānī’s notes, some of the Sufi masters played important roles in his life: Sharaf al-Dīn Ibrāhīm Ibn ẓadr al-Dīn Rūzbahān (d. 685/1286), shaykh Aṣīl al-Dīn Abd Allāh Ibn ‘Alī Ibn Abī al-Mahāsin Ibn Sa’d Ibn Mahdī al-‘Alawī al-Muḥammadādī (d. 685/1316), shaykh Nūr al-Dīn Abd al-Raḥmān Isfārāyenī (d. ca. 698/1299) and Nūr al-Dīn Abd al-Ṣamad Ibn ‘Alī Isfahānī Naṭanzī (d. 699/1300) and Shams al-Dīn Muḥammad Ibn Aḥmad al-Ḥakim Kīshī (d. 694/1295) and shaykh Zāhīr al-Dīn ‘Abd al-Raḥmān Ibn Najīb al-Dīn ‘Alī Ibn Buzghush Shirāzī (d.716/1316) and Nāṣīr al-Dīn Abū Ḥāmid Maḥmūd Ibn al-Imām Diā’ al-Dīn Abū al-Ḥasan Mas‘ūd Ibn Maḥmūd al-Shirāzī (d. 705/1306). In addition to these seven masters, Kāshānī also named another two masters of

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44 He was the Persian jurist and Sufi, who was follower of Kubrawiyyah Order. He tried to demonstrate that Shi‘ah and genuine Sufism have same source and basic origin. See: Sufism, An Entry to Encyclopaedia of the World of Islam (2012), ed. By Ghulām ‘Alī Haddād ‘Ādil & Muhammad Jafar & Tāromī, Rād. UK, EWI Press, p. 55.
49 Lory, Les Commentoires esoteriques, Persian trans., p. 234.
whom we have a few information: first Nūr al-Dīn Abar Qūhī, and second shaykh Ḥusayn b. Ḥusayn b. ʿAlī al-Ḥasan.\textsuperscript{50}

The most life of Kāshānī spent to join accompany Nūr al-Dīn Abd al-Ṣamad Naṭanzī and Shams al-Dīn Kishī instead of traveling. He himself was an experienced master of lots of students and taught the mysterious text like \textit{Fuṣūṣ al-Hikam}. One of his prominent students, Dāwūd Qayṣārī (d. 751/1350) reportet:

“As I joined to my master, al-Qāsānī, a group of my brothers was learning about the mysterious knowledge about the beauty (\textit{al-Jālāl}) and glory (\textit{al-Jalāl}) of God through reading \textit{Fuṣūṣ al-Hikam} by him”.\textsuperscript{51}

Qayṣārī, whose commentary on \textit{Fuṣūṣ al-Hikam} is the most widely read commentary in the eastern land of Islam, undoubtedly, learned \textit{Fusūs} by Kāshānī.\textsuperscript{52}Kāshānī and his students were under the protection of Persian Sufi’s minister, Khawjah Ghīyāth al-Dīn Muḥammad.\textsuperscript{53}

Kāshānī at the late of his life had a journey to Sulṭāniyyah, where he decided to contact ʿAlā al-Dawlah Simnānī (d. 736/1336). According to Jāmī, Mīr Iqbal Sīstānī accompanied Kāshānī in this journey and their discussion about the \textit{Wahdah al-Wujūd} gave him the idea to write a letter to Simnānī.\textsuperscript{54}Their correspondences is related to the one of challenging and interesting debate about the conception of \textit{tawḥīd}, according to theory of Ibn Arabī’s teaching, called \textit{Wahdah al-Wujūd}. These two letters are the representative of two different Schools of thought called \textit{Wahdah al-Wujūd} and \textit{Wahda al-Shuhūd}, while they

\textsuperscript{50} Ibid, p. 234.

\textsuperscript{51} Qayṣārī, \textit{Sharḥ Fuṣūs al-Hikam}, p. 4.


are based on the same principle Unity (waḥdah). Kāshānī wrote these letters as he was settled in kāshān. Later, he decided to go to Naţanz, where the journey of his education was started and his first master was rested in his tomb. That was the place, where he found his way for the first and rest for ever.

2.2 KĀSHĀNĪ ON THE STATE OF AL-KARAM AND AL-QĀDIR

The prominent trait of Kāshānī, is his courtesy to his masters and his effort to exonerate some of his contemporary scholars from blasphemous accusations. In addition, his tolerant and gentle approach toward his opponents shows his high spiritual stage in the spiritual path. This characteristic earned him the tendency and cooperation of minister, Khawjah Ghīyāth al-Dīn Muḥammad (d. 736/1336), which depicts his respectful place and influence in Mongol government.

He clearly speaks about two spiritual stages, which he attained during his life: al-karīm and al-qādīr. As he explained about “al-ʻĪbādah” in Laṭāīf al-A‘lām Fī ʻIshārāt ahl al-Ilhām, when the term slave (ʻabd) is added to one of God’s attributions, it means that this attribution is completely manifested in the slave. According to Kāshānī’s point of view, ‘abd Allāh is a slave of God, who manifested the name ‘abd, in other words, he is an image of all God’s names and attributes, because he attained the ultimate stage of manifestation, which is the most complete expression of God’s attributes. Hence, he has the high rank among

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56 The minister of Abū Sa‘īd Ilkhān Mongol (1317-1336)
creatures and serves God in the complete form of slavery. This stage, certainly, belongs to Prophet (p.b.u.h).

However, Kāshānī was able to manifest two names of God: *al-karīm* and *al-qādir*. *Al-karīm* is one of God’s names. Arabs call a person *karīm*, who forgives the guilty and is kind to misbehavers. According to Kāshānī, *al-karīm* is a stage, in which God purifies the believer from all moral failure and gifted him ethical adornment. He is aware of God as generous and merciful and hopes for God’s forgiveness. In his eyes, people’s sins are worthless against the forgiveness of God. Moreover; he is aware of his stage and does not exceed his limit. He knows that the original owner is God and everything he has is a gift from Him; hence, he shares his assets with other people and forgives their failures. He wrote:

> The whole matter is that I am your slave (‘*abd*),
> The slave of a generous would never be mistreated,
> It is true that I committed many sins,
> But forgiveness is a custom of generous.

In his point of view, *abd al-qādir* is a person, who manifests the name *al-qādir*. He observes God’s mighty anywhere and God’s power is beyond others. Therefore he argued:

> “… This slave (‘*abd al-qādir*) strongly believes the strength of God’s assistance to creations; therefore, he finds the mortality of himself and the humility and worthless of stage of believers; as he saw the power

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61 Kāshānī, *Iṣṭilāḥat al-Sūfiyyah*, p. 133-134
63 Kāshānī, *Iṣṭilāḥat al-Sūfiyyah*, p. 139.
of God existing in everything, he finds himself more needful than the slightest person”.

He is aware that the entire mighty belongs to God and His might cover all of creation. All actions and reactions are the manifestation of His mighty and nothing is beyond it; therefore, he portrayed God’s power that nothing can be a barrier to Him from doing the right thing. On the other hand, he finds himself a humble and needful person and subsequently has understanding and tolerance towards his opponents. He wrote about the stage of al-qādir:

I am slave to the power of Allāh,  
When it appears in the action of resident,  
Hence, I am characterized by humiliation and disability,  
needful of the slightest being.

According to Sufis, the supreme ethics is attainable by gaining these two stages. Kāshānī’s conduct against mistreatment of his opponents shows us the manifestation of these two ethics in his personality. For example, ‘Alā al-Dawlah Simnānī excommunicated him and claimed that he is far of pure food and right saying; however, Kāshānī wrote him:

“… To great shaykh of Islam, guardian of sharī‘ah, whose inner is illuminated of light of faith and peripatetic, are the resident of his glory marquee and…”

Then, politely continues:

“… After praying for you, I should confess that I, as a poor Sufi, never mentioned your name without full of curtsey … I thought you may not agree with it and it may bother you…”

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64 Ibid.  
So, it is clear that he did not lose his courtesy and tolerance against his opponents; since he is aware that every action is not out of his power and might; rather, he tried to answer with respect and covers their mistakes. In one of his treatises about a famous person, \(^66\) He wrote:

“...One of great master, a guardian of *sharî‘ah*, whose piety is basis of his knowledge calls one of pervious scholars as unawareness and lost, and claimed that he deserves punishment because of doing some mistakes, while he was a knowledgeable scholar ...”\(^67\).

The courtesy, tolerance, acceptance and interaction according to all groups of Sufis, theologian and jurisprudence, are the prominent qualities of his character. Study Islamic literatures from fourteenth century onward, depict the polemical discussion around Ibn Arabî’s legacy. It is not surprising, when Awḥid al-Dîn Kirmânî (d. 635/1238) was called innovative by Shihâb al-Dîn Suhrawardî\(^68\) or ‘Alâ al-Dawlah Simnânî, clearly, held no respect for *shaykh* Akbar. In this regard, some Sufis took it upon themselves to protect his teaching vis-à-vis the controversial Muslim masters. In this regard, Kâshânî, as a commentator of Ibn ‘Arabî’s teachings, chose a different way from others. It is clear, who finds himself more needful than the slightest person, can never disrespect other masters.

### 2.3 THE PLACE OF KÂSHÂNÎ IN SUFISM

Kâshânî, certainly, is one of most prolific writers in the history of Sufism. Although he is mostly known as a commentator, but in this part we will describe those characteristic features of his writings that help to presents him as an aspired

\(^{66}\) He might be Ibn ‘Arabî.


Sufi author and to explain his great influence on Sufism, especially in Persian Sufism, not only as a commentator, but also as an independent thinker.

2.3.1 KĀSHĀNĪ AS A COMMENTATOR

In the Muslim world, Kāshānī’s name is knotted to Ibn Arabī as a commentator of his teachings. His interpretations bewildered both his Muslim and non-Muslim readers. Although, Ibn Arabī’s works has been interpreted by some other Sufis like Qūnawī (d. 673/1274), Tilmisānī (d. 690/1291), Jandī (d. 691/1292) and Furghānī (d. 699/1300), Kāshānī’s commentaries possess a unique place among them. In this regard, the Persian Professor Bidārfar has a comparison study between Kāshānī and Tilmisānī commentary on Fūṣūṣ al-Ḥikam. However, Kāshānī’s commentary is not as long as Tilmisānī, but it is a comprehensive interpretation written in simple literature. Actually, Kāshānī’s style of classification is the prominent point, which differ his commentaries from others.

It is worthy of mention that, almost one century after Ibn Arabī, the School of Waḥdah al-Wujūd was in ultimate widespread by his disciples, and its vocabulary and related subjects were fixed. Therefore, Kāshānī could use more creative allegories and spiritual terms without religious apologies, and he tried to regularize the metaphysical theories founded by Ibn ʻArabī.

In addition, Kāshānī’s tendency to write simple and keeping away from complex literary expression, absorbed not only academics, but also a broad band of non-specialists, who were interested in Sufism; even contemporary scholars

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70 Kāshānī, ʻAbd al-Razzāq, Sharḥ Manāẓil al-Sāerīn, Mohṣin Bidārfar, Tehran, Bidār, p. 32.
71 Lory, Les Commentaries, Persian trans., p. 34.
like Izutsu called Kāshānī the greatest figure emerging from Ibn ʻArabi’s School. Current scholars recognize his commentary the second source after Fuṣūṣ and frequently refer to it in order to explain the Ibn ʻArabi’s teaching.73

Kāshānī’s commentary is not limited only to Fuṣūṣ, his explanation on Manāzīl al-Sāerīn of Khawjah Abd Allāh Anṣārī (d. 481/1089) is also well known to all exponents. Shaykh Ḥaydar Āmulī (d. 787/1385)74 wrote about it:

“… And there are some commentaries on Manāzīl al-Sāerīn; however, the greatest and best investigation among them belongs to great master, Abd al-Razzāq Kāshānī, the complete theist (mūwahhid), the king of Sufis, honor of nation, righteousness and religion”.75

Moreover, Kashanī’s extraordinary accuracy of text, solutions to problems, mastery of Persian-Arabic literature and methods of writing; in addition to his spiritual experience, made his works unique. His teachings are, as well, taught in courses at some universities and traditional Islamic academics.

Kāshānī himself said about his commentary:

“There was different version of Manāzīl al-Sāerīn, in which the phrases were dissimilar. In some part of it distortion and wrong phrases were clearly observed, while some other phrases were misleading; therefore, it was difficult to distinguish the right sentence from the wrong. Until with God’s help, I received a correct version confirmed by shaykh’s writing in 475 H. So, I started to correct and safely interpret book; since, I felt in this way shaykh has shown me his permission to work on his book”.76

Generally, the style and method of Kāshānī’s commentaries made them an extraordinarily archetypal. His explanation of theoretical Sufism, showing the
individual spiritual realization, can be used as an example by beginners on the spiritual path.

2.3.2 KĀSHĀNĪ AS A CREATOR AUTHOR

Kāshānī is a creative Sufi author making an archetype of guidance for better understanding of Sufis’ idioms. Ibn al-Fuwaṭī expressed on his proficiency and skills of writing. His book, Ḫaṭṭāṭ al-Ṣūfiyyah, is a key guide for understanding the different stages of spiritual path (Ṣulūk). It the comprehensive and most read work in Sufism. It contains 760 Sufi’s technical terms. The sum of technical terms in Risālah Qushayriyyah (47 terms), Kashf al-Mahjūb (85 terms), Ḫaṭṭāṭ al-Ṣūfiyyah of Ibn ‘Arabī’ (251 terms) and the technical terms in Futūhāt al-Makīyyah (164 terms) is 547 terms, which less than terms in Ḫaṭṭāṭ al-Ṣūfiyyah.

Kāshānī’s prayer at the beginning of the book depicts his motivation of writing this book. He is thankful to God for His mercy for being needless from reasoning and arguments. Why did Kāshānī begin his prayer with blessing God for liberation of theologian disputes? His blessing mentions the unending challenge story between formal theologian and spiritual experiences. In fact, we can find the main aim of Ḫaṭṭāṭ al-Ṣūfiyyah in this perpetual conflict. According to Sufis, the Philosophical thought and quoted works are not a reliable source for discovering truth; therefore, no theologian can attain the real knowledge. The spiritual knowledge is higher than rational knowledge; since, it is

77 Ibid.
78 Lory, Les Commentaries, Persian trans., p. 34.
79 Kāshānī, Ḫaṭṭāṭ al-Ṣūfiyyah, p.3.
derived from inspiration, a kind of knowledge beyond the intellect. Hence, the Sufis talk about this knowledge in an encoded language and conceal the truth under terms and idioms. According to Kāshānī, these truths are secrets; even scholars cannot understand them correctly. And if they knew them, they would be hurt or mislead.

As it was mentioned before, Kāshānī considered the heritage of two Sufi zones in order to give a comprehensive image of Sufism. He, however, went further and analyzed Sufi’s origin in his work Tuḥfah al- Ikhwān Fī Khaṣāṣ al-Fityān. He found the origin of Sufism in futuwah (chivalry), which was initiated by Prophet Abraham; about which we will discuss in later chapters. In this regard, he was more influenced by Khurāsān School; since, chivalry was more considered and studied by Khurāsān’s Sufis, such as Abd al-Raḥmān Sulamī and Shihāb al-Dīn Suhrawardī, than Sufis in Andalusia and Egypt.

On one hand, Kashānī was familiar with the theology and philosophy of School of Illumination, His works, on the other hand, not only present the teaching of Ibn ‘Arabī, but also reflect Suhrawardī’s philosophy. Although, in Kāshānī’s cosmology, the trace of philosophy can be seen, yet it is different from Fārābī’s and Aviceña’s view. For example, from Kāshānī’s cosmology standpoint, the intellect agent possesses the second stage of determination, descent, or first stage, after the presence of essence, while it has the tenth stage according to Fārābī’s and Aviceña’s point of view.


\[81\] Kāshānī, *Iṣṭilāḥāt al-Sūfīyyah*, p. 3

In addition, Kāshānī’s works are providing a set of spiritual worldview in the origin and resurrection (mabda’ wa ma’ad) treatise. He also has a comparative analysis to basics principle of religion and Sufism in his Tashrīqāt treatise. Another prominent feature of Kāshānī is his efforts for strengthening the scientific principle of Sufism through its approximation with shari‘ah and Qur‘ān. His remarkable esoteric interpretation Ta‘wilāt al-Qur‘ān, is a proof of this claim.\(^8^3\)

Kāshānī’s numerous compilations show his high grade knowledge; in addition, popularizing his writings depicts his importance place in history of Sufism. According to his disciple, Qayṣārī, he taught some of his student mysterious, delicate and accurate Sufis texts.\(^8^4\) Because of his high degree knowledge and talent to organize difficult subjects and make them understandable for all classes of people, his students asked him to write a commentary on Fuṣūṣ al-Hikam and Manāzil al-Sāerīn.\(^8^5\)

Kāshānī’s several short treatises were mostly written according to request of his students or state authorities. For example, due to extremely controversial arguments around origin (mabda’) and resurrection (ma‘ād), some of his disciples and authorities asked him to write about it.\(^8^6\) Similarly, his Sawāniḥ al-Ghaybiyyah was written in order to answer the questions of people of convent (khāngāh)\(^8^7\), which contains his spiritual experiences.\(^8^8\)

\(^8^3\) Lory, Les Commentaries, Persian trans., p.6; Singh, Global Encyclopedia of Islamic Mystic and Mysticism, Vol. 1, p. 119.

\(^8^4\) Qayṣārī, Sharḥ Fuṣūṣ al-Hikam, p. 4.

\(^8^5\) Kāshānī, Sharḥ Fuṣūṣ al-Hikam, p. 3 (www.sufi.ir/books/download/arabic/kashani/Qashany_fusus[1].pdf).


\(^8^8\) Ibn al-Fuwaṭī, Majma’ al-Ādāb, p. 181.
Despite this fact that Kāshānī’ works reflects Ibn ‘Arabī’s teachings, we can observe some small different views, which marks him as an independent thinker. For example, according to spiritual stages, Ibn ‘Arabī believed in a stage above the ultimate honest (qurb). This is a stage of immanency (qurbat), of which the pervious Sufis were not aware. He allocated chapter 161 of al-Futūḥāt al-Makīyyah to this stage, which is a stage between truth and prophecy.\(^8^9\) According to ‘Awārif al-Ma’ārif, the ultimate stage of spiritual stage is truth (ṣidq), so that even sometimes it is recognized as one of four basic principles of faith.\(^9^0\) Sufis, usually, accept that the last stage of spiritual journey is behind the stage of prophecy. Kāshānī, indeed, speaks about truth in details and tells about different kinds of it in Laṭāif al-A’lām. He also gives a similar meaning of the ultimate honest (ra’s al-ṣiddiqīn) with the greatest pole (qūb akbar). According to his teaching, the last and the ultimate stage for a peripatetic is the ultimate honest and attaining this stage means that the peripatetic has passed the stage of faith (imām) and is called pole.

Undoubtedly, after Ibn ‘Arabī, al-Ghazālī and Sulamī, Kāshānī is one of the most influencial writers in the history of Sufism. Jāmī called him a great scholar, who gathered all inner and outward knowledge in himself.\(^9^1\) Kāshānī’s specific interpretation on School of Wahdah al-Wujūd with the back ground of Suhrawardī’s Philosophy, including his personal spiritual experience, made him an independent Sufi author. The above features are enough to distinguish his works from others and make them always at the center of scholars’ interest.

\(^9^1\) Jāmī, Nafahat al-Uns, p. 482.
2.4 KĀSHĀNĪ ‘S IMPACT ON PERSIAN SUFISM

As previously mentioned, Kāshānī is one of the foremost and certainly one of the influential representatives of what may more rightfully be called School of *Wahdah al-Wujūd*.\(^{92}\) Through his commentaries and teachings this theory was promoted in the eastern Islamic world, especially in Persia. He is a central core of two main components of Sufism arising from different areas: First, practical Sufism and spiritual rules from Khurāsān till Baghdād, which ultimately can be observed in *Manāzil al-Sārīn* and *‘Awārif al-Ma‘ārif*. Second, creation and explanation of delicate spiritual concepts by Ibn ‘Arabī and his disciple Qūnawī from Andalusia and Egypt until Konya. Kāshānī’s equal understanding of these two mystics’ zones and assimilation of them has given a complete image of Sufism. Kashanī’s commentary on *Fuṣūṣ al-Ḥikam* was the starting point of further development of Ibn ‘Arabī’s teaching in Iran. This later appeared in the new spiritual movement in Persian Sufism through his indirect successors, like Sayyid Ḥaydar Āmulī (d.787/1385) and Nī‘mat Allāh Walī (d. 834/1431), whose works frequently refer to Kāshānī and present the vitality and deep influence of him.

Among *Shī‘ite* Imāmiyyah, Āmulī was especially important in bringing Ibn al-‘Arabī’s teaching into the mainstream of *Shī‘ite* thought in Iran. He wrote enormous commentary on the *Fuṣūṣ*, called *Naṣṣ al-Nuṣūṣ* and edified the abstract of Kāshānī’s *Iṣṭiḥāṣ al-Ṣūfiyyah*, which later was translated into Persian in detailed explanation. He investigated the meaning of the *Fuṣūṣ* on three levels: The Qur’ān and narratives (*naql*), Theology and Philosophy (*‘aql*), and the own

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spiritual experience (kashf). In Amuli point of view, the reality of Sufism and Shi’ite Imamiyyah are the same and true Shi’ite is Sufi; therefore, he recognizes the Imamiyyah infallible leaders (imām) as Sufi.

It is worthy of mention that Persian commentaries on the Fuṣūṣ are frequently based on the Arabic commentary of Kāshānī. He taught Fuṣūṣ to Dāwūd Qayṣārī (d.751/1350), the author of dozens of works in Arabic and Persian. His systematic philosophical introduction to Sharḥ al-Fuṣūṣ itself became the object of later Persian commentaries. An approval for it is the first Persian commentary on Fuṣūṣ, Nuṣṣūṣ al-Khuṣūṣ, written by his student Bābā Rukn-al-Dīn Shirāzī (d. 769/1368).

The poet and Sufi master, Shah Ni’mat Allāh Walī, followed closely in the tracks of Kāshānī and Qayṣārī. In addition, of over one hundred treatises on theoretical and practical Sufism, which are directly rooted in Wahda al-Wujūd School, he wrote Risāl al-Ta’rifāt, which is the Persian translation of Kāshānī’s İṣṭilāḥat al-Süfiyyah.

In Persia, even some Sufi authors like ‘Ala’-al-Dawlah Simnānī (d. 736/1336), who had a critical view to Ibn al-‘Arabī’s world view, credited markedly from terminology established by Kāshānī and his immediate followers. Sometimes Sufis did not take the criticisms of these authors too seriously. Typical are the remarks of Sayyid Ashraf Jahāngīr Simnānī (d.

829/1426), who studied with Semnānī but sided with Kāshānī in his defense of Ibn al-ʻArabī against Simnānī’s criticisms. According to him, Simnānī had not correctly understood what Ibn al-ʻArabī was saying. Kāshānī might have the main role to change Simnānī’s opinion towards Ibn ʻArabī. However, Simnānī retracted his idea about Ibn ʻArabī before his death and recognized him as “People of the Right”, but remained constant against the theory of Wahdah al-Wujūd.

2.5 KĀSHĀNĪ’S WORKS

There are more than forty treatises related to Kāshānī; however, for some of them is a question if they were really written by him, such as al-Sirāj al-Wahhāj and Risālah Fī Badāyah Khalq Insān and al-Nuṣūṣ. Despite of Kashānī’s numerous treatises in Arabic and Persian, he generally is famous because of his commentaries on Fuṣūṣ al-Ḥikam and Manāzil al-Sāerīn and Iṣṭilāḥāt al-Šāfiyyah. In addition, his most read work is T’wīlāt al-Qur’ān, which is frequently published under the name of Ibn ʻArabī.

Tā’wīlat al-Qur’ān, undoubtedly, is one of the valuable esoteric interpretations. It is in two volumes: The first volume begins with the commentary of Sūrah Fāṭiḥah till end of Sūrah Kāf, and the second volume contains commentaries of Sūrah Maryam untill end of the Qur’ān. His book is published under the title of the Ibn ʻArabī’s commenratry on Qur’ān (Tafsīr Ibn

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98 Sayyid Ashraf Jahāngīr Simnānī was one of famous Sufi in India and founder of Ashrafiyyah Order, the suborder of Kubrawiyyah order. His important book is Laṭā‘if Ashrafī, which is collected by his disciple Niẓām Ḥāji Yamanī.


In this regard, the French scholar, Pierre Lorry discussed the questionable subject whether the author of *Tawīlāt al-Qurʿān* is Kāshānī or Ibn ‘Arabī? He argued that *Tawīlāt* belongs to Kāshānī; since the most available manuscripts of *Tawīlāt al-Qurʿān* belongs to him.  

There are many argumentation that proofs *Tawīlāt al-Qurʿān* belogned to Kāshānī. In the introduction of *Iṣṭiliḥāt al-Ṣūfiyyah*, Kāshānī mentioned to *Tawīlāt al-Qurʿān al-Karīm*:

“…After, I have finished *Sharḥ Manāzil al-Sāʾerīn* and *Sharḥ Fuṣūṣ al-Ḥikam* and *Tawīlāt al-Quran*, I started to write *Iṣṭiliḥāt al-Ṣūfiyyah*…”

Kāshānī, sometimes, mentioned to his *Tawīlāt* in *Sharḥ Fuṣūṣ al-Ḥikam*:

“…Who wants to confirm, can check with the *Tawīlāt al-Qurʿān*, which I wrote…”

“… Who wants to study the truth of this story and its similar tales, revise it in *Tawīlāt*, which I wrote about Qurʿān…”

In addition in *Tawīlāt al-Qurʿān*, when Kāshānī explained the story about “Bilquis Throne”, cited from Ibn ‘Arabī. On the other hand, in the second volume of *Tawīlāt al-Qurʿān*, the author by interpreting the verse thirty of *Sūrah al-Qiṣāṣ* called Nūr al-Dīn Abd al-Ṣamad Naṭanzī (d. 699/1300) as his *shaykh* or pole. It is clear that Naṭanzī was one of the Suhrawardiyah patriarchs and Kāshānī’s master. Plus the proof of other great masters like *shaykh* Haydar Āmulī, Jāmī and Shams al-Dīn Muhammad Ibn Ḥamzah Fanārī

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103 Kāshānī (1992), *Iṣṭiliḥāt al-Ṣūfiyyah*, p. 42.,


107 Ibid, p.228.

we can conclude that \textit{Ta’wīlāt al-Qurān}, without doubt, belongs to Kāshānī. The list below is an index of Kāshānī’s works. Some of them are small treatises, which are written according to answer a question.

\begin{enumerate}
\item \textit{Risālah Fī Bidāyat Khalq al-Insān}
\item \textit{Risālah Mukhtaṣar Dar Mabda’ wa Maʿād}
\item \textit{Risālah Tashrīqāt}
\item \textit{Risālah Dar Tafsīr Qwl al-Nabī: Three extermination and three salvation (Thalāth Muhlakat wa Thalath Munjiyyā)}
\item \textit{Pāsukh bi Pursish yeki az Buzurgan (Letter on answering to the Question of one of Great Sage )}
\item Kāshānī’s letter to Simanānī I
\item Kāshānī’s letter to Simanānī II
\item \textit{Ta’wīlāt al-Qurān}
\item Tuhfah al-Ikhwān fī Khaṣṣāṣ al-Fityān
\item Harmonized Persian Compilation
\item \textit{Fawāid Farsī}:
\begin{enumerate}
\item \textit{In the Reality of Gratitude}
\item \textit{On the Question from the ‘Alī Ibn Abī Ṭālib about Justice and liberality}
\item \textit{On the Inner Heterogeneity between the God’s word before and after that}
\end{enumerate}
\end{enumerate}

2.5.1 **THE ARABIC COMPILATION**

1. *Ta’wilat al-Qur’ān*
2. *Iṣṭlāḥāt al-Sūfīyyah*
3. *Sharḥ Fusūs al-Ḥikam*
4. *Sharḥ Manāzil al-Sārīn*
5. *Sharḥ Mawāqī’ al-Nuḥūm wa Maṭāli’ Ahillah al-Asrār wa al-‘Ulūm*
6. *Risālah Fī Ta’wil Bismī Allāh*
7. *Risālah ‘Irfānīyyah*
8. *Risālah al-Asmā‘īyyah*
9. *Risarah Mu‘ādiyyah*
10. *Risalah Fī Qaḍā‘ wa Qadar*
11. *Al- Sunnata l-Sīrīmadīyyah wa Ta’īn Miqdār Ayyām al-Rubūbiyyah*
12. *Al-Sawānīḥ al-Ghaybiyyah wa al-Mawāhib al-‘Eynīyyah*
13. *Tazkirah al-Fawā’id*
15. *Tuhfah al-Ikhwān Fī Ḥasāṣīṣ al-Fīyān*
16. *Fawā’id al-‘Arabīyyah*
17. *Tafsīr Āyat al-Kursī*
18. *Al- Sirrāj al-Wāḥīj*
19. *Al- Mu‘ādiyyah*
20. *Tafsīr Sūrah al-Jum‘ah*
21. *Fī Taḥqīq Ḥaqīqah al-Dhāt al-Aḥdāyyah*
22. *Taḥqīq Fī Ma‘nī Alif wa Lām*
23. *Al-Durrah al-Farīdah*

24. *Harmonized Arabic Compilation*

25. *Treatise on:*

- i. The Prophet’s saying: “Those who are merciful, God may have mercy upon them”
- ii. The relationship between God and the human
- iii. The dependency the soul to the body
- iv. The meaning of “God offers trust to creature”
- v. The logic knowledge
- vi. The fact that the entire creation is the manifestation of God
- vii. The different types of the spiritual path
- viii. The Arabic knowledge
CHAPTER 3

THE HISTORY OF CHIVALRY
3.0 INTRODUCTION

The domain of study of chivalry in the Islamic world, under the general name of chivalry, is a very wide, since its cognition is combined with the cultural-religious and social situations in which it is used. The development of this term in the different periods of history made it especially complicated to study. This chapter, therefore, studies the origin of chivalry according to two historical and religious approaches. By the historical approach, this chapter discusses the main ideas of the historical origin of chivalry. And, by the religious approach, it portrays the origin of chivalry on Sufi’s point of view based on the Qur’ān and Hadīth. In the next step, this chapter will demonstrate the ethical outlines and the historical process of growth and development of chivalry. Because of the diverse manifestation of chivalry and its wide-spread activity throughout the Muslim community on one hand, and on other hand the historical documents related to chivalry mostly found in Persian and Anatolia, the discussion regarding the historical approach is limited to the chivalry in Anatolia and Persia based on Persian and western references.

3.1 THE MEANING OF CHIVALRY (FUTUWWAH)

Futuwwah is the infinitive form of the word fatā (pl. fityān), an Arabic word, which is equivalent with the English term Juvenis/ young man. Before Islam, a fatā was attributed to a man, who was featured in two traits, courage and generosity. It was applied for an individual’s behavior, whose ambition was

110 The territory of the Persian was included Iraq and Syria.
111 Zäkeri, Sasanid Soliders, p. 303.
defending the honor of himself and his tribe (ird). However, *fituyān* (chivalrous) in over eight centuries of life was exposed to different changes, but customarily it is identified as a range of movements and constitution that, until the beginning of the modern era, were wide-spread throughout all the urban communities of Muslim East. Derived from the concept of young man, chivalry implicates important qualities of good conduct and a significant aspect of humanity.

### 3.2 THE ORIGION OF CHIVALRY

There are number of individuals and groups appeared in the history of Arabic-Persian speaking zone before and after Islam which was described by the quality of chivalry. The wide range of studies about chivalry makes it difficult to offer a sealed origin for chivalry. However, a common theme is solidity that chivalry as a noble character, regardless of the reign in which it is used, was applied by people who shared the same style of characters as generosity, bravery and altruism. Therefore, by discussing the origin of chivalry, we provide a scheme of its historical origin, while its origin and development within the Islamic teaching is the center of this part.

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3.2.1 THE HISTORICAL ORIGIN OF CHIVALRY

There are two main ideas about the origin of chivalry, which sought its origin in the cultural tradition of Arab and Persian before Islam.

The origin of chivalry in pre Islamic history by Arabs, goes back to the ‘Antara Ibn Shaddād al-Absī (d. 608/1211), whose courage and power on the battlefield was persistent among the Bedouin tribe of the Arabian Peninsula.116 However, there is no sign of the use of the word chivalry for a regular social situation with certain manners and customs in the pre Islamic period. Yet, according to the enough findings of small youth groups as an organizational association outside the Arabian Peninsula, the suggestion was raised that chivalry might be rooted in Persia, including Iraq and Syria.117

Regarding the earliest verification of the term chivalry in Islamic culture, found in the poetry of Bashshār Ibn Burd (95-167 Hijrah)118, an Arabic poet of Persian descent, it is suggested that the Persian Shu’ūbī such as Bashshār tried to popularize chivalry in the Islamic milieu as an organization inherited from the Sasanian119 (224 to 651 AD). In this respect, chivalry was rooted in the social and ethical code practiced by Āzādān, a class of lower rank of Persian nobility which consisted of small landholders and warriors who served as lower ranking military commanders, administrators and court bodyguards. Their ethics implied courage, brotherhood and willingly helping the defenseless.120 Their chivalry included an abstract meaning of spiritual morality and nobility, since they were mostly

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119 The last pre-Islamic Persian Empire
horsemen dispersed in Achaemenid Empire (c. 550-330 BCE), who should have specific qualities: They must belong to a prominent family with their names registered in an official court, they must be brave and truthful and, most importantly, they must be chivalrous.

Consequently, through some early western studies, the trace of chivalry is found in Middle Persian commentaries such as Vandidād (3: 41). For example, those who thought robbing the rich people and giving to the poor is a praiseworthy action, or Shāh Nāmeh (The Book of Kings), in which the chivalrous character is a kind of spiritual knighthood of Sasanid Persian Zoroastrian ideas. Here, Rostam the best known Persian hero is a prototypical chivalric idol, who was prepared to overcome extraordinary obstacles.

In this regard, the likeness of chivalry with the Mazdak’s (d. 524/1130) social movements, which evolved in thirty years (494- 525 AD) on the basis of chivalry by avoiding falsehood and being kind to people and helping them. And, comparing the specific character of Anatolian chivalry of assisting

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123 It is an enormous poetic opus written by the Persian Poet Ferdowsī around 1000 AD. It tells the mystical past of Iran from the creation the world until the Islamic conquest of Persia in the 7th century.
125 He is the most famous hero of the Persian epic of Shāh Nāmeh, See: Hillenbrand, Robert (2004), Shahnama, The visual language of the Persian Book of Kings, Edinburgh, Ashgate Publishing Ltd.
127 Mazdak was a proto-socialist Persian reformer and religious protester who gained influence under the reign of the Sasanian Empire. He claimed to be a prophet of God, and instituted shared possessions and social interest programs, See: Houtsma, M. Th (1987), E. J. Brill’ First Encyclopedia of Islam, Leiden, Brill, p. 430.
travelers and foreigners, with the emphasis on kindness toward caravans in *Arād Wirāz Nāmeh*, had strengthened the possibility the origin of chivalry must be sought in the ancient Iranian myths, which evolved after Islam and rose as Islamic chivalry in Khurāsān.

It is worthy of mention that these investigation have been based more on the rituals theory, which viewed chivalry as merely an historical phenomena, and would not go further than an analogy between chivalry’s rituals and ancient myth. While, there has been less perspective on its association with religious teaching. Undoubtedly, there is enough evidence that the chivalry behavior, which always has been associated with the virtues of courage and generosity existed before Islam. Ḣātim al-Ṭāʾī, the Arab symbol of generosity, and the Persian hero Rostam can prove this idea. However, they are fundamental characters of chivalry, but whenever these qualities were influenced by spiritual notion and embraced the hereafter meaning, the concept of chivalry has gone further than historical and ritual phenomena. The association of courage with nobility and generosity with a kind of munificence without any expectation affirms chivalry as perdurable phenomenon, whose personage became as popular moral examples.

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128 The Book of Ardā Wirāz is a Zoroastrian religious text of Sassanid era in Middle Persian language. It describes the dream-journey of a devout Zoroastrian through the next world. It is believed that Dante inspired from this book to write *Divine Comedy* describing heaven, hell and purgatory, See: Stausberg, Michael, *Zoroastrian ritual in context*, Leiden, Brill, p. 336.


3.2.2 THE RELIGIOUS ORIGIN OF CHIVALRY

On the basis of the view that chivalry is not a temporary historical phenomenon; rather, it is a Divine gift and manner that was offered to the Adam and he was pleased to accept it, its origin goes back to the prophets Adam and Abraham. In other words, chivalry is kindness and mercy of God to humanity and its origin is as wide as humanity.

According to ‘Abd al-Raḥmān Sulamī (d. 325/937) who allocated an extra treatise about chivalry, God has gifted chivalry to humans on the first day of his creation, and Adam was the first one who accepted it. In his point of view, chivalry began from the prophet Adam and gradually is testate to later prophets:

“The first to follow the call of chivalry to honor munificence and good conduct was Adam, whose name is fixed in the will of Allah. Adam made chivalry testate to the Prophet Sheeth. He protected it from everything that was improper, then to Noah, who suffered for his devotion to chivalry and thus became illuminated by it... The Prophet Hūd showed the beauty of loyalty to his people with chivalry and Sāliḥ saved himself from evil with the help of chivalry... Afterward, the remaining secrets of chivalry are revealed in the time of Moses, who transmitted it to Aaron and it appeared to Jesus, who shone with purest of the light through it and came to be called the spirit and the Messiah through chivalry and lastly the entire victory was given to the prophet Muḥammad (p.b.u.h) and the brothers Abū Bakr and Umar and his uncle’s son ‘Alī become the guardian of chivalry.”

Nāṣir Siwāsī134 in his chivalry letter attributed chivalry to Adam and said in his chivalry letter:

Inevitable, he (Adam) was ordered to descend  
he came down from the paradise to this world  
he was crying days and nights for his sin for 360 years  
he was right to cry  
so, he received the chivalry in this world.135

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133 Ibid, p. 33-34.
134 He is the famous Persian poet. He composed his chivalry letter in 1290.
Although, the word *futuwwah* does not appear in the Qur’ān, we encounter its derivative words such as *fatā* (12: 60 – 30; 12), *fatayān* (36: 12), *fityah* (13: 18 – 10: 18 – 61: 59, 18), *fatayāt* (33: 24 – 29: 14) and *fityān* (33: 24 – 29: 4) in the Qur’ān. The lack of use of chivalry’s infinitive in the Qur’ān, may be found in lack of application of different forms of verbs and nominate derivatives of chivalry, and its later abstract spiritual conception in the current Arabic literature.

*Fatā* is used in the Qur’ān, when God wants to refer to the history of Abraham, Joseph and “People of the Cave” (*Aṣḥāb-i Kahf*). According to chivalry texts, on the basis of Qur’ānic verse (*al-Anbiyā’*, 21:60), Abraham is the first chivalrous person, who stepped to experience the world of chivalry and achieved perfect chivalry in his community. Thus, he is titled as Father of Chivalrous (*Abū al-Fityān*). The definition of Unity (*tawḥīd*) is released by him, as God said about him in the Qur’ān: “But only he (will prosper) that brings to God a well sound heart.

On the basis of this view, Kāshānī presents chivalry as manifestation of the inborn nature, in its pureness and delicate qualification, in accordance with development on human beings. The inborn nature (*fitrah*) is a character, which follows its perfect talent, and is necessary for the pure Abrahamic inborn nature. The story of Abraham’s chivalry is a presentation of his Unity and a sample of the effect of a chivalrous to change the whole situation of false
worship. He, therefore, became a symbol of rebellion against all evil and the endeavor for sincere servant hood to God.

Abraham sacrificed his son by power of chivalry because of friendship with God, and avoided earthly desires and suffered to combat with imposters and oppressors. He broke the idols and endured any difficulty and hardship; so that his enemies certified his chivalry. That is the reason God has given him the title of *khalîl* (friend of God). As Qur’ān said:

\[
\text{قالوا فَأَتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ}
\]

**Al-Anbiyā’ 21: 61**

They said: Then bring him before the eyes of the people, that they may bear witness.

Abraham is a symbol of chivalry not only because of his challenge to put down the idols, but also his strength to break down the inner idols of self. He was the first one, who established the base of hospitality and made an oath to not eat alone; thus, he always had guests at dinner.

It is quoted that Abraham attained much fortune late in his life. Gabriel asked God how he could keep true friendship with such fortune. God answered: “Although he possesses many properties, his heart is with me. If you want you can try him”. Gabriel came to Abraham and said: “Praise the holy Lord, the Lord of angels and sprits”. Abraham said: “I sacrifice my life for my friend, so ask me one more time!” Gabriel asked him: “If you give me one third of your property, I will repeat it again”. Abraham did what he wanted. So, Gabriel repeated this holy

140 *PTIKF*, p. 529; According to *al-Nisā’,* (4: 21).

141 Kāshi Sabziwārī, Muhammad Husayn (2009), *Futuwwat Nameh Sulțānī,* studied by Muḥammad Jafar Mahjūb, Tehran, Bunyād Farhang Iran, p. 6.

praise, but as Abraham heard it again, he told Gabriel: “Repeat it again and I will give you my entire wealth”.\textsuperscript{143}

The second chivalrous one recognized by the Qur’ān is the prophet Joseph. His chivalry is manifested in forgiving his brothers. The story of his life depicts that he experienced jealously and hate, cruelty of his brothers, and passion and dishonesty of Zulaykhā, the wife of the king Hykosos Dynasty in Egypt. His chivalry appeared in qualities such as patience, loyalty, nobility, compassion and forgiving his brothers.\textsuperscript{144} Through these qualities, he could attain the real Unity and overcome all obstacles, as God said:

\begin{quote}
\textit{اَنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لاَ يُضِيعُ أَجْرَ الْمُحْسِنِينَ}
\end{quote}

Yūsuf 12: 90

Those, who keep from evil and endure with fortitude, will never be denied their reward by God.

The \textit{Sūrah Kahf} is the story of a group of young men who wanted pure Unity:

\begin{quote}
\textit{إِنَّهُمْ فَتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى وَرَبَطْنَا عَلَى قُلُوبِهِمْ}
\end{quote}

Al-Kahf 18: 13-14

They were young men, who had believed in their Lord, and we led them with guidance, and we strengthened their hearts.\textsuperscript{145}

They did not worship the idols, but prepared to take refuge in the cave. Thus, they left their home. This story is the first description of chivalry by the Qur’ān, in which the idea of chivalry is raised with specific features. It would be

\textsuperscript{143} \textit{PTIKF}, p.228-229.

\textsuperscript{144} Iftikhār, Ahmed Mehar (2003), \textit{Al-Islam}, USA, al-Islam, p. 76-79.

\textsuperscript{145} \textit{Al-Kahf}, (18: 13-14)
later taken as a symbol for chivalry as depicted by a group of young men, rejecting the corrupt authority, devoting and sacrificing to God, leaving home, and enduring danger for the sake of God.

The chivalry, which began when Abraham arrived in the hand of the Prophet, Muhammad (p.b.u.h), so that the God said about Him:

وَإِنَّکَ لَعَلى خُلُقٍ عَظِيمٍ

Al-Qalam 68: 4

You possess the great mood

According to the Sufi Abu Alī Daqqāq, (d. ca. 405/1015), no one possesses the character trait of chivalry to perfection except the Prophet Muhammad (p.b.u.h); since, on the Day of Resurrection everyone will say “My soul, my soul”, but he will say: “My community, my community”. Therefore, the chivalrous identity was preserved as perfection of ethics in the manner of Muhammad (p.b.u.h).

Chivalry, as a manner of behavior, became an Islamic tradition and practiced after Prophet (p.b.u.h). As it is reported that Abū Bakr came to the prophet with a large sack of all his fortune, at the time the prophet asked for donations. When the prophet asked him why he has not kept something for his family, he answered: “My family is in the care of God and His messenger.”

Indeed, regarding loyalty, it is quoted during the caliphate of ‘Umar, a man committed a murder unintentionally. When the caliphate wanted to punish

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147 Al-Sulamī, Kitāb al-Futuwwah: The Book of Sufi Chivalry, Lesson to a Son of the Moment, English Transl. by Shaykh Tosun Bayrak al-Jerrahi al-Halveti, p. 8 (archive.org/.../TheBookOfSufiChivalrykitabAl-futuwwahByMuhammad)
him according to the law, he asked for three days to go to his village and attend his duty. 'Umar said to him that his request could not be accorded unless somebody takes his place and vouches for his life. Therefore, the man looked to the companions of the prophet, who gathered around the caliph who chose at random and pointed to the Abū Dhar al-Ghifarī and asked him to accept the guarantee. Abū Dhar agreed to replace the man without hesitation. Somebody condemned Abū Dhar because he guaranteed the man, who did not know him. However, the man came back and when he asked why he lost his opportunity to escape, he said: “The man of faith is loyal to his word. Do you think I was going to disappear and make people say, the Muslims do not keep their word anymore?” And when Abū Dhar asked if he may know the man, he answered: “Not at all, but I could not refuse him as it would not have been in keeping the law of generosity. Should I be the one to make people say that there is no more kindness left in Islam?”

As we have noticed; chivalry is identified as a manner of behavior in which its principle is being supported by the religious elements. In general, we can conclude that chivalry is defined as the noble morals and treatments, which have warlike qualities that could be deal with two aspects: First, the great seeking of humans to achieve the way of inner salvation through fighting with the inside evils and, second, its manifestation as human efforts to quest for justice, equality and brotherhood. This battle, generally, has been highlighted whenever a royal or clergymen King were attended. Regarding the latter, the early chivalry before Islam and at the beginning of the Islamic period onward, owed the chivalrous,

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148 Ibid, p. 11-12
which created scenes of courage and warriors. And because of these battles, the chivalrous were registered in the history and remained in the memory of people.

3.3 THE INITIAL RITUALS

The initiation of novice into the chivalry required the performance of specific rituals at specific ceremonies that made him obliged to observe expected manners in order to be formally known as a chivalrous. The people of chivalry gathered in a safe place called mahfil and the shaykh gave the bowl of water and salt to the novice to drink. The theological significant behind the symbolic of this rites is described by the Sufis. In this regard, Kāshānī quoted that one day a person came to the Prophet (p.b.u.h) and said to him that a man and a woman are alone in the house committing immorality and asked the Prophet (p.b.u.h) to send someone to get them. Thus, some of his companion volunteered to bring them. But the Prophet (p.b.u.h) rejected all of them. Then, ‘Alī (a.s) came to the Prophet (p.b.u.h). The Prophet (p.b.u.h) asked him to go to find them. So, ‘Alī (a.s) went to the door of the house while closing his eyes walked around spying in the house. Therefore, they could manage to escape. Then, he went out with open eyes and returned to the Prophet (p.b.u.h) and said: “I saw no one at all in that house!” So, the face of the Prophet (p.b.u.h) became indulgent while he knew it with the light of his prophecy what the matter was. He said to ‘Alī: “O ‘Alī! You are youth (fatā) of this community”. Then, he asked Salman to prepare for a bowl of water. The Prophet (p.b.u.h) took palm of salt and threw it to the water and said: “This is the legislation (sharī‘ah)”. He, again, took palm of salt and added to the water and said: “This is the spiritual path (fāriqah)”. For the third time, he

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took palm of salt and put it in to the water and said: “This is the truth (ḥaqīqah).” Afterwards, he gave it to the ‘Alī to drink and said: “You are my friend and I am the friend of Gabriel and he is the friend of God. He, indeed, asked Salmān to be friend with ‘Alī and to drink from the water and asked Ḥudhayfah al-Yamānī to be friend of Salmān and he drank from the bowl in hand of the Prophet (p.b.u.h).\textsuperscript{150}

This story tells us that by the initiation ritual, the new member should drink from the bowl of the water and salt. Water was the symbol of wisdom and knowledge, which everyone could attain according to his talent and divine inborn self. The appearance of this hidden potential capacity is the origin of real life; since the origin of spiritual life is knowledge like water, which is the origin of material life.\textsuperscript{151} This ritual is supported by the Qur’ānic verse:

\begin{quote}
\textit{وَجَعَلْنَا مِنَ الْمَاءٍ كُلَّ شَيْءٍ حَيٍّ أَفَلََّ يُؤْمِنُونَ}
\end{quote}

Al-Anbiyā’ 21: 30

We made from water every living thing. Will they not then believe?

The salt is referring to the justice, which is the primitive condition of the inward balance of humans. Through justice the place of legislation and spiritual path and truth will be estimated. The legislation is religious law restoring the balance of relationship between Human and God. The spiritual path is the way of releasing the inborn self of all corruptive desires and lusts, and truth is the perception of Unity through inward and outward knowledge.\textsuperscript{152} The usage of water and salt can refer also to the matter that the chivalrous should be pure like

\begin{flushright}
\textsuperscript{\textit{150} ATIKF, p. 557.} \\
\textsuperscript{\textit{151} Ibid.} \\
\textsuperscript{\textit{152} ATIKF, p. 531.}
\end{flushright}
water and reserve the right of salt. Qāḍī Shahāb al-Dīn (1188/1245) told in his book, Tārīkh Muẓaffarī, that water depicts the base of life and gives it strength and consistency. It cleans all dirt and impurity and salt is added to water in order to keep it from spoiling and any changes. Eating salt; therefore, shows the chivalry one is stable and endures all difficulties, accompanies his friend in all situations, and is thankful to God.153

Another important rite of chivalry initiation is to wear chivalry’s trousers. The chivalrous used to wear baggy trousers (sarāwīl) bound by a belt known as shadd (knot). This is the most important rite of chivalry initiation. The novice is required to wear Sarāwīl and then to bend down. The master (shaykh) binds the knot on his waist with a knot of material a shawl of silk or wool. There are usually four knots or turns are made in honor of the Gabriel, Muhammad, ‘Alī and Salmān. During this time, the initiate is required in the recitation of Sūrah Fāṭihah and seven greeting in honor of the Prophet (p.b.u.h),154 other participants are recited prayers at each twist.155

To wear baggy trousers, is referring to chastity, the necessary step of the path in avoiding lust. The binding belt refers to courage and honor, the essential chivalrous’ qualities, which made him always ready to rise to serve to others, and is the sign of a perfect chivalrous one.156

After binding the knots, the initiate is sometimes shaved and then took his place with his brethren on the carpet of initiation for the traditional meal.157 After

153 Kāshīfī Sabzewārī, Futuwwat Nāmeh Sultānī, p. 48.
154 The shadd is binding the initiate, whether be Muslim, Christian or Jews to the corporation as a body, brotherhood. By the initiation of non-Muslim, they took a preliminary oath instead of reading Qur’ān, See: Massignon, Lois (1993), “Shadd”, in: First Encyclopedia of Islam: 1913-1936, Leiden, Brill, p. 245.
155 Ibid.
156 ATIKF, p.558.
finishing this ceremony, the novice officially becomes one of the chivalrous and has to follow the chivalry’s ethic.

3.4 THE ETHIC OF CHIVALRY

Generally, chivalry’s ethic covered the main human value and ethical principles, which later were recognized by Sufism. We mention the most important of them, according to Sufis’ chivalry letter:

1. Loyalty: The chivalrous is a perfect manhood, who keeps the promise and fulfills the covenant. He is true to his covenant with God and friends and never changes his determination.  

\[
\text{إِنَّهُ کَانَ صَادِقَ الْوَعْدِ}
\]

Maryam 19: 54

He was true to what he promised

\[
\text{الْمُوْفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا}
\]

Al-Baqarah 2: 177

To fulfill the contracts which ye have made.  

2. Generosity: It is the most important quality of chivalry. The stress on this character might be rooted in their reaction against the modesty of rulers. According to Suhrawardi’s chivalry letter, he who gives without expectation of

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158 *Al-Alzāh (3: 23); ATIKF*, p. 559.
any reward (karam) is much more valuable that who gives but wanted to be considered as generous. (sakhī).\textsuperscript{160}

3. Nobility: This character of chivalry is to protect the respect of people, in order to not be disgraced at the time of difficulties and situations of lowness. He has sociability with poor and weak believers, and he is strict with rebellious, sinful and powerful unbelievers. It is told about the excellent tolerance of the Prophet (p.b.u.h), that he never blames any food and never turns away with angry word to his employees. Kāshānī told the story of .Done, who was praised by the Prophet because he said every morning by his prayers: “My God, today I truly believe to my honor to those, who treated me unjustly, so I don’t beat who beat me, and I don’t abuse who abused me, and I don’t oppress, who oppressed me.”

4. Courage: To be pure, honest, truthful, and listen to the truth and be satisfied to lose for his friend, to help prisoners and poor people, to prevent the harm of good people by bad people, to not upset someone who was good to him, and to avoid hurting women.\textsuperscript{161}

5. Chastity and purity: The disciple of chivalry was pious persons, so that it is quoted they were so fanatic to preserve their honor and chastity, when their sisters or daughters were falsely accused; they immediately killed them without any investigation or questioning of them.\textsuperscript{162}

6. Reputation and popularity: In the early period, the significant motivation of being chivalry one was becoming famous among people; even if

\textsuperscript{160} Ibid, p. 96 and Murtiđa Šarrāf & Henry Corbin (1973), Rasāil Jawānmandān, Tehran, Institut Faransawī Pizhūshīh hā-yi ‘Ilmī Dar Iran, p. 97.


they had endured the most torture in order to show their strength to people. In this regard, al-Ghazālī said about them that they are people, who are proud of being patient of torment and cutting hands.\textsuperscript{163} Naṣīr al-Dīn Ṭūsī (d. 653/1255) also referred to disciple of chivalry, who can tolerate every persecution to become famous, even if to be lashed or have their hands cut.\textsuperscript{164}

7. To be fair and to fight with oppression: They tried to be just and kind to people and resisted those who suppressed people.\textsuperscript{165}

8. Have good mood and benefaction: The chivalry one helped people without any expectation from them and surpassed others in doing a good job.\textsuperscript{166} It is quoted from Abū Sa‘īd al-Khurdī that as he was traveled with the Prophet (p.b.u.h), he felt that none of Muslims had right to extra property; since, the prophet said that whoever has an extra riding should give it to someone who has none and whoever has extra food should give it to those who do not have any.\textsuperscript{167}

9. Self devotion and sacrificing: They enjoyed their friend’s company, so that they were satisfied to lose their rights because of their friend.\textsuperscript{168}

10. Unpretentious hospitality: The chivalrous take the guest welcome and humbly prepares him whatever he had at home.\textsuperscript{169} It is told that Anas was ill and his friend came to visit him. Anas asked his servant to serve the gust

\textsuperscript{163} Al-Ghazālī, Abū Ḥāmid Muḥammad (2001), Kīmiyā‘-i-Sā‘adat, Elmī wa Farhangī, 9\textsuperscript{th} ed., Vol. 2, p. 12.
\textsuperscript{165} Ṣārīf, Murtīdā (1991), Rasā'il Jawān Mardān, Tehran, Mu'in Publishing, p. 80.
\textsuperscript{166} Kāshīf Sabzewārī, Futuwwat Nāmeh Sulṭānī, p. 199; Sulamī, The Book of Sufi Chivalry Futuwwah, p. 80-83 and Al-Qushayrī, Al-Risāla, p. 238.
\textsuperscript{167} Sulamī, The Book of Sufi Chivalry Futuwwah, p. 41.
\textsuperscript{168} Āmulī, Sham al-Dīn Muḥammad Ibn Mahmūd (2003), Nafras al-Funūn Fī 'Arāis al-‘Uyūn, Qum, Islāmiyyah publ., p. 82.
\textsuperscript{169} Kāshīf Sabzewārī, Futuwwat Nāmeh Sulṭānī, p. 12.
whatever they have, even if it is a piece of bread; since, the Prophet said that the generosity is the character of the people of paradise.\textsuperscript{170}

11. Forgiveness: Although the chivalrous are not afraid of anyone, the beauty of their courage comes to shine more by their forgiveness of people’s mistakes or hostility.\textsuperscript{171} It is cited who forgives while he has the power to revenge is forgiven in his turn by God, when he deserve punishment.\textsuperscript{172}

12. To preserve secrets: The chivalrous keeps the secrets of his friends. He never reveals the secret of his friends, even if he would be threatened by death or tortured by fire. Even if he is separated from his friend, his secrets remain safe by him.\textsuperscript{173} It is quoted from the prophet (p.b.u.h) if you have these four things, it does not matter if you lose everything else in this world: Protect what is entrusted to you, tell the truth, have a noble character and earn your income lawfully.\textsuperscript{174}

### 3.5 THE CHIVALRY HIERARCHY

The chivalrous was divided in different groups, which were called as ḥizb (party) or bayt (house). Bayt was bigger than ḥizb and sometimes a bayt consisted of several ḥizb. The most famous of them are Riāḍhiyyah, Shaḥniyyah, Khuldiyyah, Muslimiyyah and Milā’iyyah.\textsuperscript{175} Disciples of different rank of chivalry was supposed to do different tasks as follows:

1. \textit{Jad}: It is a spiritual position, like the pole (quṭb) by Sufis, that all chivalrous sects are his disciple.

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\textsuperscript{170} Sulamī, \textit{The Book of Sufi Chivalry Futuwwah}, p. 38.
\textsuperscript{171} Al-Qushayrī, \textit{Al-Risālah}, p. 237.
\textsuperscript{172} Sulamī, \textit{The Book of Sufi Chivalry Futuwwah}, p. 50; Suhrawardī, \textit{‘Awārif al-Ma’ārif}, Persian trans., p. 62.
\textsuperscript{174} Sulamī, \textit{The Book of Sufi Chivalry Futuwwah}, p. 42.
\textsuperscript{175} Afshārī, Mihrān (2003), \textit{Futūwwat Nāmeh Ḥā wa Rasāil Khāṣṣāryyah}, Tehran, Pajuhišghā wa Muţāliāt Farhangi, p. 32.
2. **Kabīr**: He is like spiritual master *pir* and *murshid* by Sufis. He has many disciples and in the converting ritual, he is the one who gives his disciples or sons the bowl of salty water. He is also known as father *pidar*, *shaykh*, *muqaddam*, *qā’id* and *ra’s al-ḥizb*.

3. **Za’īm**: He is one of the great chivalrous; whose duty is to give advice to disciple of chivalry.

4. **Wakīl**: He sometimes was chosen as *kabīr’s* representative.

5. **Naqīb**: He was chosen by the head of family and was responsible for considering the functions of disciple of chivalry and preparing for their demands.

The chivalrous is free to choose his master but he has to consider five conditions for him: true and good repentance, shunning the earthly interests, devotion to God, sincerity, and follow only one master.\(^{176}\)

### 3.6 THE GROWTH AND DEVELOPMENT OF CHIVALRY

As discussed, the history of chivalry goes back to a distant past. The oldest group of chivalry goes back to the time of *Sasanid* Dynasty in Iran called *Ayyārān* (plural form of *Ayyār*), who used banditry and gave stolen things to the poor people. They sometimes cut a part of their own body to depict their sympathy to the pain and suffering of people.\(^{177}\) They were loyal to their group and never betrayed each other. Helping oppressed people by ruthless rulers was their main task.\(^{178}\)  


Outside of Sasanid empire, there was in Baghdad a group known as Šaʿālīk (singular: Šaʿālīk), who was called Sāluk in Persian. They, also like Ayyārān, used to rob rich people and believed that this is their right to take their own share from the public fund. \(^{182}\) The word Sāluk is frequently used in Persian literature; for example, in Mathnawī of Khusraw and Shīrīn of Nizāmī and The book of Sindbād, Būstān of Sa’dī. \(^{183}\) Šaʿālīk means poor and is also used in Arabic literature as a specific name as it is quoted from Aḥmād Ibn Ismāʿīl Shanfarī that Šaʿālīk was assigned to ruler of Ṭapūristān. \(^{184}\) In addition, the author of Lāmyyah al-Arab was one of Šaʿālīk, \(^{185}\) and according to al-Lisān al-Arab, ‘Urwhān Ibn al-Ward Ibn Zayd al-‘Abāsī (d. 30/650) was called ‘Urwhān al-Šaʿālīk or Amīr al-

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\(^{179}\) Tāhir Ibn Husayn known as Dhūl Yaminīn (The possession of two hands) is the famous general of the Abbasid Caliph, Maʿmūn, an Iranian of Arab origin, who was is the first founder of an independent Islamic dynasty in Iran, See: Hareir, Idris & Mbaye, Ravane (2011), The Spread of Islam Throughout the World, France, UNESCO press, Vol. 3, p. 499.

\(^{180}\) Ibn Isfandīyar (1936), Tārīkh Sīstān, ed. by Muhammad Taqī Bahār, Tehran, Zawār Publ. 2th ed., p. 224.

\(^{181}\) Nafīsī, Saʿīd, Asʿār Rūdk, Tehran, Ibn Sīnā, p. 379.


It seems that Arab’s Ṣaʿlūk divided in two groups: A group of them was under the command of rulers like ‘Alī Ibn Aḥmad Ibn Sahl (d. 548/1153) in Saljuk dynasty, who was assigned to rule over Bam at the time of the King Bahrām. The other group consisted of poor people like ‘Urwh Ibn Abāṣī. Ṣaʿālīk, generally, was a group of disciple of chivalry, whose number in ninth and tenth century was a thousand people, distributed around all Islamic lands.

Chivalry in Baghdad was known as Shāṭīr. According to Kāmil al-Shaybānī, chivalry was formed in Kūfah in eight century and later came to Baghdad. Those chivalrous wore yellow robes and Ibrāhīm Ibn Yazīd Nakhaʿī (d. 95/714) was one of their Shaykh. They sometimes, like other groups of chivalrous, robbed caravans. Ibn Athīr quoted from some of their turbulence and breaking law in the city: When Ṭāhir Dhul-Yaminīn (d. 207/822) attacked Baghdad to defend Maʿmūn and ousted Amīn from the kingdom, the Baghdad’s chivalrous made chaos, robbed the city and sometimes fought with Ṭāhir’s soldiers to protect Amīn.

It seems that the early chivalrous before the twelfth century, appeared as trouble-makers, ready to break down the authority. They were an uncontrollable faction who conducted disorderly public behavior and disrupted state business. One of these groups was Aḥdāth (youth), which rose in Syria. They

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187 Seljuk was a Turkish Sunni Muslim dynasty that gradually contributed to the Turkish-Persian tradition in the medieval West and Central Asia.
had power over election and disposal of rulers.\footnote{Aflakî, Shams al-Dîn (1987), \textit{Manāqib al-Ārifîn}, Tehran, Khâneh Kitâb, Vol. 2, p. 758.} In 1185 century, the \textit{Nabawyyah} group, one of \textit{Ahdâth}'s parties, fought with Syrian \textit{Bâṭiniyyah} and defeated them.\footnote{Afshârî, \textit{Futuwwat Nâmeh hâ wa Rasâil Khâkaiyyah}, p. 25.} Unlike them, there was a group of chivalry who were followers of Fatimid in Egypt, of which Abd al-Qâdir Hâshimî was one of their \textit{shaykh}, who possessed the title of “Author of Chivalry”.\footnote{Gripp, H. A. R. (1962), \textit{Travels of Ibn Baṭṭûta}, 1325-1354, Trans. H.A. R. Gipp, Cambridge University Press, Vol.1, p. 315.}

At this point, chivalry entered a new era and all local chivalry with different titles named themselves chivalrous. From this time onward, we encounter the use of the term \textit{futuwwah} and their manner in Islamic literature. Many chivalrous were absorbed in public administration and in policing function, but with the decline of Saljuk dynasty, they reemerged as an unstable and disruptive element in the urban centers of Iraq and Persia, who fiercely competed to gain authority.

At this time, chivalry was reformed and rebuilt as an aristocratic chivalry by Abbasid Caliph Nâṣir Li Dîn Allâh (d. 553/1158).\footnote{Abû al-Abbâs al-Nâṣîr Li Dîn Allâh Ahmad Ibn al-Hasan al-Mustâd’î} Nâṣir was aware of European interest in the Mediterranean lands and North of Africa, and the Islamic borders are threatened by Rum. On the other hand, in Iran, Seljuk was planning to conquer Baghdad.\footnote{Ohlander, Erik S. (2006), “Chivalry”, in: Josef W. Meri, Jere L. Bacharach, \textit{Medieval Islamic Civilization: A-K, Index}, Vol. 1, United State, Taylor & Francis, p. 153.} Hence, Nâṣir, instead of objecting chivalry, joined chivalry two years after becoming caliph, and constituted an official chivalry. He extended and consolidated his influence among people by bringing all groups of chivalrous under his control, and banned all other groups except the official chivalry. His action had a dual connotative target: First, to unify Islamic lands, however temporary, at the time that religious, political and racial conflict was at its
culmination in Islamic lands. And, second, to rescue the Abbasid Caliphate from threatened hostile invention.\(^{197}\) He took chivalry’s robe by the *shaykh* Mālik Ibn ‘Abd al-Jabbār Ḥanbālī (d. 583/1187), and gave him and his child some gifts, and officially established Nāṣirī’s chivalry. Thereafter, all groups of chivalry in Baghdād joined him. In addition, he encouraged the lords to bond chivalry and institutionalize it in their reign. The lords included: Asāmih Abū Muḥaffār Shāmī and al-Malik al-‘Ādil Ayyūbī in Syria, and Sulṭān Ṣaladin Ayyūbī.\(^{198}\) Sulṭān ‘Aziz al-Dīn Kaykāwūs (607/1210-616/1219), the king of Rum. The king of Rum received chivalry’s robe and institutionalized chivalry in his country. Chivalry remained even three centuries after his death and is approximated with the cavalier ethics of medieval Europe.\(^{199}\)

Nāṣir’s policy reflected in Asia Minor; however, the Anatolia became an important center for chivalry. Nāṣir declared himself as the central authority for chivalry and later set forth the code of behavior for chivalrous, declaring that God designated him as having sole responsibility to maintain legislation (*shari‘ah*).\(^{200}\) This typical standard rule embodied the Nāṣirī’s conduct and ritual known as aristocratic chivalry. The hierarchical structure and ceremonies of initiation of Nāṣirī chivalry, was described in the chivalry letter of Ibn Mi‘mār Baghdādī (d. 642/1244).

The association of Nāṣir with chivalry was one of the greatest events in the history of chivalry. The rapid growth of chivalry’s community in the twelfth and


thirteenth century was beholden on absorbing the idea of chivalry by Sufi orders. In this regard, Abū Hafṣ ‘Umar Suhrawardī, played a great role in the convergence of popular chivalry with Sufism. In twelfth century, when Ibn Baṭṭūṭa visited Asia Minor, the Anatolian chivalrous known as Akhī (brother), must have been dispersed widely among every city and village of that country. He speaks greatly of the noble behaviors of Akhīs, of their hospitality and supports the strangers: “Chivalrous are unique in provision of hospitality to strangers, community service and charity in whole world. Every group of them has their own convert equipped with carpet, light and other accessories; I have never seen better people than them in the world”. They had equipped places for welcoming travelers. They gave their wage to his master in order to invest for visitors. Ibn Baṭṭūṭa states that the Akhī was also called chivalrous and that nowhere in the world could you find people who could match their chivalry.

There is evidence that some of chivalrous in Iran became followers of the Sufi order shaykh Ṣafī al-Dīn, ancestor of Ṣafavid King. The follower of Ṣafavid in Iran and Anatolia came to be known as Qızılbaš (redheads). Those in Anatolia may have been the groups who joined King Ismail in his struggle against Othmans.

The political institutionalizing of chivalry, in general, with the excuse to organize their activities and establish security around the Islamic lands, gave

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Nāṣir to struggle with the murders and plunders caused by some deviated groups of chivalrous.\textsuperscript{207}

After Nāṣir, and the end of Abbasid caliphate by Hulagu Khan in 655/1251, the official chivalry was ended in Iraq, but remained in the Roman Seljuk for three centuries, and it continued in Iran and Egypt. Later, in the Šāfawid period, a group of chivalry appeared as Pahlawānān (heroes), whose dominant feature was their physical power and proficiency in fighting. Their ethics and manner is preserved and practiced in Zūrkānih in Iran until today. This kind of chivalry presents the idea of Islamic masculinity as courage, strength, honesty and generosity. They also were known as Mufrad, Yaīm, Bābā, Bahādur.\textsuperscript{208}

It is remarkable that the degenerating of Abbasid caliph was only the end of the Aristocratic chivalry; yet the spirit of chivalry still remained among people and appeared effectively in three dimensions of their life. The center of such activities mostly was in the East of Islamic lands, especially in Iran more than other areas, and it was popularized among people.\textsuperscript{209}

3.6.1. APPEARANCE OF SEMI RELIGIOUS BONDS IN TRADES-CRAFTSMEN ASSOCIATION

Chivalry gave the different guilds existing in the cities of Islamic Orient from three centuries onward, but probably did not link to religion, an inner spiritual meaning, so that their works was supported by religious base.\textsuperscript{210} Hence, the moral and symbolic rituals particular to each guild were written in a chivalry letter, such

\textsuperscript{207} Ibid, p. 315.
\textsuperscript{209} Zākerī, Sasanid Solider, p. 308.
\textsuperscript{210} Meri, Medieval Islamic Civilization, p. 153.
as the chivalry letter of shoemakers or the chivalry letter of weavers. They consist of a set of simple practical teaching, depending on the occupations of the guilds for which they were composed.\textsuperscript{211} The most prominent guild’s chivalry letters that clearly explains the guilds and chivalry’s connection is the chivalry letter of textiles. According to this letter, the seal of guild of weavers is Jafar Şâdiq, who learned this craft for the first time from Gabriel and then taught others.\textsuperscript{212} In the textile guild, the whole stages of textile processing is done by reading Qur’ān and praying, so that entire activities is accompanied with the ethical and spiritual aspects. Thus, the textile is not considered an earthly job and it is not licensed without cognition of its spiritual aspects.\textsuperscript{213}

Such chivalry letters present the importance of the role of master to teach crafts and to transmit the hidden spiritual spirit of chivalry within the craft. It is to mention that chivalry not only rejoined the individual members within the guilds, but also made a connection between other association of guilds and trades.\textsuperscript{214}

Consequently, through association of the guilds with chivalry, we see the development of profession and crafts with a system of teaching, learning, and apprenticeship and, finally, the extent of nobility, which was depended on the degree of service to the society.\textsuperscript{215} The main inference of rising chivalry guilds was building a sacred face of the crafts and services, and connected them to heaven; in order to show the importance of those crafts and to gain more respect from the workers. Thus, by the use of a job’s instruments, they edified the names

\textsuperscript{212} Afšārī, Mihrān (2002), \textit{Chāhārdah Risalah dar Bāb-i Futūwwat wa Aṣnāf}, Tehran, Nashr Cheshmeh, p. 11-25.
\textsuperscript{213} \textit{Ibid}, p. 15.
\textsuperscript{214} Lucassen, Jan, De Moor, Tine & Luiten van Zanden, Jan (2008), \textit{The Return of Guilds}, New York, University of Cambridge press, pp. 76-78.
of God by memorization and recitation (zikr). According to the chivalry letter, the origin of these crafts was affiliated to the prophets and they were chosen to be patron of the guild. For example, the prophet Noha is patron of carpenters because he built a ship, Abraham of butchers because he rose to sacrifice his son, Jesus of the deceased because of his sacrifice, and Salmān Fārsī of stylists because he cut the hair of Holy Prophet. The helpful information can be found in Qābūs Nāmeh of ‘Unsur al-Ma‘ālī Kaykāwus Ibn Iskandar.

3.6.2 APPEARANCE OF CHIVALRY IN THE SPORADIC ARMED APPEALING MOVEMENTS

After the end of Abbasid caliphate through Mongols, chivalry was demonstrated as popular, appealing to groups to fight with fiscal exaction of the Mongols; in order to change the society. An example of this is the uprising of Sarbedārān, who rose against Mongols in the thirteenth century in Iran, under the command of heroes from Bāshṭīn, Amir Abd al-Razzāq. Ibn Bāṭūṭa described him as a man of the type known in Iraq as Shuṭṭār and in Maghrib as Soqura. This kind of chivalry in form of Sarbedārān is also identified by some modern scholars like Ilya P. Petrushevsky as a type of popular redevelopment.

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216 See chivalry letters of fourteen different guilds collected by Mihrān Afshārī in Chāhārdah Risalat dar Bāb-i Futuwwat wa Asnāf.
3.6.3 APPEARANCE OF SUFI CHIVALRY (SPIRITUAL CHIVALRY)

Chivalry as moral perfection, was in close relation to Sufism with early Sufi, like Ḥasan Baṣrī (d. 110/728), who was known as the master of chivalry (*sayyid of al-fityān*). This meeting is getting more highlighted in ancient Iranian-Anatolia with their archaic tradition, where chivalry was absorbed by Sufism. Some great Sufis were even known as a chivalrous before they became a Sufi, like Aḥmad Khazrawiyyah Balkhī (d. 240/854), Abū Ḥafs ʿUmar ʿHaddād Nāyshābūrī (d. 265/879), ʿAlī Ibn ʿAbd al-Dawlah Simnānī (d. 736/1336), ʿAlā al-Dawlah Simnānī (d. 736/1336), Shaykh Ḥasan Jawrī (d. 743/1342) and sayyid ʿAlī Ḥamīdānī (d. 786/1385).

This relation was so close that chivalry has being considered as one of Sufi’s aspect. Consequently, parallel to the prevalence of Sufism on one hand, and on the other hand the increase of rapprochement of people with Sufism, brought Sufis to establish ethics regulation and to write chivalry letters, whose direction was practical and executive for all kinds of people. Their practical teaching to refine the soul was not difficult as Sufi’s path; since, the Sufi chivalrous like Sufis did not have to leave their family and jobs in order to live in the convent; rather, he could maintain his normal life and profession, while he practiced the path of chivalry. In fact, the teaching of Sufi chivalry reflected the renewal of the motivation of people, in order to consider special principles in different dimension of life. Thus, along with the spread of Sufism, chivalry was popularized among people. While Sufism belonged to the special people, chivalry mostly dealt with ordinary people.

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221 The importance of eleventh and twelfth century in the history of Sufism is not covered by any scholars, as the establishment of organized Sufi orders with their genealogy and systematization of convents as an official social institution. Furthermore, Sufism was supported by some of
However, the prominent point of the teaching of chivalry appeared in its principles which concerned the behavior and commitments of the chivalrous to society. Therefore, the association of chivalry with Sufism brought the social moral qualities of Islam more in to the light, indeed, it gave to Sufism new dimensions.

One of the central topics of this teaching was humility, by definition to see himself lower than everybody, while his concern is to be at service for others, especially the poor and oppressed people.\textsuperscript{223} With respect of this quality comparing to \textit{Malāmatiyyah}, with its doctrine on the basis of the negation of an ethic’s system, in which it is recommended to avoid presenting virtues, some scholars developed the idea that chivalry’s teaching is more appropriate to \textit{Malāmatiyyah} teaching.\textsuperscript{224} Āṭṭār Nayshabūrī (d. 618/1221)\textsuperscript{225} mentioned to the dialog of Ḥamdūn Qaṣṣār, the founder of \textit{Malāmatiyyah}, in his \textit{Tadhkirah al-Awliyā’} with the ‘Ayyār Nayshāūrī about the secrets of chivalry.\textsuperscript{226}

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\textsuperscript{222} Nusrat Allāh Furūhar, Tehran, Payām, pp. 4-50.
\textsuperscript{223} Al-Qushayrī, \textit{Al-Risāla}, p. 103-4.
\textsuperscript{225} Farīd al-Dīn ‘Āṭṭār Nayshāūrī was a Persian poet, theoretician of Sufism, and hagiographer from Nishapur.
It is quoted that Ḥamdūn Qaṣṣār (d. 271/884) asked a robber chivalrous, ‘Ayyār Nayshābūrī about the meaning of chivalry. ‘Ayyār answered him: “My chivalry is to take of what I wore now and to put on the robe of Sufī and act in the way it is suited the way of Sufī and to not commit sin because I shay the people; however, your chivalry is to take of your robe and be careful that the people’s attention caused no deceit and indeed the people are not deceived from your appearance. So, my chivalry is to follow the outward sharī’ah and your chivalry is to follow the inward the path of truth.”

One of Malāmatiyyah principles is that the Malāmatī avoid showing off something that he does not really believe in his inside. He avoids looking for people’s faults and, in contrast, his effort is to find his own faults. Qushayrī also quoted that when a Malāmatī was asked about the chivalry, he answered: “The chivalrous is someone, who possesses the repentance of Adam, the strength of Noḥa, the loyalty of Abrahām, the truth of Ismā‘īl, the serenity of Moūsē, the patient of Ayyūb, the cry of Dāvūd and the generosity of Mūhammad, kindness of ‘Abū Bakr, the manliness of ‘Umar, the chastity of ‘Uthmān and the knowledge of ‘Alī. After he attains all these qualities, he must always look to his faults and defects and consider the dominance of others.”

In general, chivalry was recognized by Islamic scholars and jurisprudences. In this regard, the chivalry letter of al-Ghazālī was recognized as a valid form of chivalry in Islamic societies. Some Sufī authors, like Najm al-Dīn Zarkūb (d. 712/1312), defined chivalry very close to Sufism: “Chivalry is spending your

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227 He is the founder of the Malamtiyyah school in nine centuy.
229 Al-Qushayrī, Al-Risālah, p. 103.
time to worship God, to comfort people and to preserve God’s word and tradition of His prophet and talking to people of God”.230

As stated before, chivalry was a prominent quality of human’s culture among ordinary people and it is also approved as a value feature of Prophets by the Qur’ān. The fourteenth century is the semantic and rational boom of chivalry through its association with Sufism. In this respect, chivalry was identified with the religious roots and was evaluated and purified by Sufis. According to this concept, the peak of human’s perfection, which was included in qualities as courage, generosity and forgiveness evaluated to a set of moral ethics. Moreover, the inner meaning of chivalry was defined by Sufi chivalrous as liberation of all inward and outward desires and achievement the stage of heart, which is the stage of youth.231

Related to Sufis, there are three approaches of chivalry: first, the encounter of man with himself. In this regard, chivalry is defined as an inner battle of soul against evil and egoism, that its highest rank is manifested as despising himself against others. As Jafar Khuldī said: “Chivalry is to despise yourself and respect others”.232 In respect of this concept, we observe that the quality of the good reputation of chivalrous, which was very important, has been changed to humility after chivalry became one of a subset of Sufism. It is quoted that one day Abū Ḥaṣṣ Umar Nayshābūrī went to Baghdad. Some Sufis asked him about the meaning of chivalry. He asked Junayd to answer it. Junayd answered: “A chivalrous one does not see and refer to his chivalric and what has he done”.233 Junayd’s words might have been a reaction to the chivalrous desire of

230 Afshārī, Futuwwat Nāmeh hā wa Rasāil Khāksaiyyah, p. 178.
231 ATIKF, p. 526-7.
reputation. The Sufi’s modesty, which Junayd spoke about, was replaced with quality of reputation in chivalry. In this relation, Qushayrī said that chivalry means when you don’t consider yourself superior to others.\textsuperscript{234}

The second approach is the action of chivalry towards people. According to chivalry letters, chivalry is appearance of the pure heart.\textsuperscript{235} This battle is continued until it will be reflected in man’s deed as preferring the needs of other to his own request and being always ready to assist others and forgiveness of their mistakes. According to Qushayrī, chivalry is continuous effort to meet the needs of people.\textsuperscript{236} And Junayd Baghdādī defined chivalry as assisting people and giving their own property.\textsuperscript{237} Third, chivalry is identified as devotion to God. Sahl Ibn ‘Abd Allāh Tustarī defined it as following Islamic tradition (\textit{Sunna}).\textsuperscript{238} Hasan Bašrī said that chivalrous is one, who is identified by his actions and not his words.\textsuperscript{239}

However, the mile stone of the conceptual development of chivalry can be found by Suhrawardī. He, officially, identifies chivalry as Sub-Sufism and considered it as the core of the spiritual path (\textit{tarīqah}) with particular qualities, which has to be attain by disciple of chivalry by following the master (\textit{shaykh}).\textsuperscript{240} After Suhrawardī, chivalry has been integrated with the different School of thought and the inner meaning of chivalry has been expressed through beautiful and delicate mystical conception of Sufism.

\textsuperscript{234} Al-Qushayrī, \textit{Al-Risālah}, p. 356.
\textsuperscript{235} Būstān Sa’dī, p. 82.
\textsuperscript{236} Al-Qushayrī, \textit{Al-Risālah}, p. 355.
\textsuperscript{238} \textit{Ibid}, p. 319.
\textsuperscript{239} Hākemī, Ismā‘īl (2003), \textit{A‘īn Futūwvat wa Jawānmardī}, Tehran, Asā‘īr, p. 185.
3.7 Conclusion

This chapter presented that chivalry, before Islam, was applied as a noble character by people who shared the same style of characters as generosity, bravery and altruism. However, after Islam, its principles developed and supported by the religious elements. Abraham, People of the Cave (Ashâb-i Kahf) and Joseph became the symbol of chivalrous character as pure Unity, rejecting the corrupt authority, and forgiveness for the sake of God. The ultimate of chivalry’s character can be seen in Prophet (p.b.u.h), who is the symbol of great mood and ethic.

According to the history of chivalry after Islam, this chapter presented different chivalry groups who were distributed in the Islamic lands as Ayyârân in Sasanid period, Šaʿālîk and Shâṣîr in Baghdad, Aḥdâth in Syria. They, mostly, were banditry, which main intention was to help oppressed people. They were loyal to their group and followed their rules and rituals. Yet, in thirteenth century by Abbasid caliph al-Nâṣîr, these sporadic groups reformed and became a united organized aristocratic chivalry called Akhî. Chivalry officially became one of Sub-Sufism with initial rituals. Many chivalrous were absorbed in public administration and in policing function. The degenerating of Abbasid caliph led to end the aristocratic chivalry, while chivalry remained among people and affected three dimensions of people’s life. First, it affected their works, as chivalry appeared as a system of teaching, learning, apprenticeship of different crafts, in which the extent of chivalry was depended on the degree of service to the society. Second, it affected the social life by appearance the appealing movement against oppression of rulers. Third, it affected the individual’s life as it transformed to a subset of Sufism with simple structures.
Therefore, parallel to the prevalence of Sufism, chivalry raised and Sufis wrote many chivalry letters in order to establish ethics regulation of chivalry, which can be applied by all kinds of people. With respect of this, chivalry was identified with the religious roots and was evaluated and purified by Sufis. Thus, the chivalry’s character, which was constructed of courage, generosity and forgiveness developed to a set of moral ethics. Moreover, the inner meaning of chivalry was defined by Sufi chivalrous as liberation of all inward and outward desires and achievement the stage of heart, which is the stage of youth. this respect, by referring to Sufi’s words, it is depicted how the notion of chivalry is purified and developed through its integration with Sufism and how Sufis brought the social moral qualities of Islam more in the light by spiritual chivalry.

However, the mile stone of the conceptual development of chivalry can be found by Suhrawardī. He, officially, identifies chivalry as Sub-Sufism and considered it as the core of the spiritual path (ṭarīqah) with particular qualities, which has to be attain by disciple of chivalry by the following the master (shaykh). After Suhrawardī, chivalry has been integrated with the different School of thought and the inner meaning of chivalry has been expressed through beautiful and delicate mystical conception of Sufism.

The chivalry letter of ‘Abd al-Razzāq Kāshānī is the ultimate development of the notion of chivalry as it is grounded on the School of waḥdah al- Wujūd with theory and practical approach. The final development of notion of chivalry can be finding in chivalry letter of Waiz Kāshīfī Sabzewarī in sixteenth century, as chivalry transformed to the little Sufism.

CHAPTER 4

THE TREATISE ON CHIVALRY (FUTUWWAH) TUHFAH AL-
IKHWÂN FĪ KHAṢĀIṢ AL-FITYĀN
4.0 INTRODUCTION

As chivalry letters are valuable collections for historic investigation, and encompass spiritual nature; this chapter, therefore, before discussing *Tuhfah al-Ikhwān Fī Khaṣāṣ al-Fityān*, will display a brief outline of types of chivalry letters. In this regard, it should be noted that chivalry letter are written in Arabic, Persian and Turkish. Most of them, however, are in Persian; since, historical documents recorded that at the beginning of writing chivalry letter, their activities were placed generally in Iran.²⁴² In this regard, as the researcher is not familiar with the Turkish language, the following explanation contains only chivalry letter, which are in Arabic and Persian or even those, which are translated into these languages.

After the type of *Tuhfah al-Ikhwān Fī Khaṣāṣ al-Fityān* is estimated, this chapter will demonstrate the necessary data about the title, editions and the design of the division and partition the text. And, the end of this chapter will depict the outline of the base theme discussed by the author.

4.1 TYPES OF CHIVALRY LETTER (CL)

Sufis gradually began to write about chivalry from eleventh century and allocated a part of their treatises to chivalry. Thus, despite they contain valuable information about chivalry, but they are not known as CL. They focus on the ideas and morality that was promoted by the chivalrous in order to depict that chivalry is not in conflict with Islamic teachings, rather it complements them.

For example, we can mention to ʻAbd al-Karīm Ibn Hawāzin Qushayarī (d. 465/ 11073). Despite the fact he did not write an independent CL, he assigned

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chapter thirty-four of his work, *al-Risālah*, to the chivalry.\(^{243}\) Al-Ghazālī (d. 505/1111) also allocated a part of the *Ihya ‘Ulūm al-Dīn* to the love and brotherhood.\(^{244}\) Another source is *Qābūs Nāmeh*\(^{245}\) of ‘Unṣūr al-Ma‘ālī Kaykāwūs Ibn Iskandar Ibn Qābūs (d. 475/1082).\(^{246}\) The author dedicated chapter forty-four of his book to chivalry and wrote that the basis of chivalry is three actions: To do what you say, to tell the truth and to have patience.\(^{247}\)

However, particular treatises calling CL began to develop from twelfth century. They are known in Arabic as *Kitāb al-Futuwah*, in Persian as *Futuwat-Nāmeh*, and in Turkish as *Fütüvvet-Nāmeh*. The chivalry letters can be categorizing in two groups:

1. **Spiritual Chivalry Letter (SCL)**

The SCL, usually written by Sufis, reside a diffuse space of ethics. They have ascetic characteristic and repeatedly talk about fighting with the lusts, while they stress on an ascetic mixed with sociability, and benefit to people. This form of ascetic mixed with sociability can be observed in all CL as a common principle, which clearly is in contrast to the early Sufi’s figures with their rough piety and isolation. Although the history of chivalry is tied with fighting injustice and cruel rulers, there is not a direct approach to this subject in the CL; rather, the center of attention in the CL focuses on inside purification. That is the remarkable point for


\(^{245}\) It is a major Persian language works of fiction of 11th century.


\(^{247}\) Kāshifī Sabzewārī, *Futuwat Nāmeh Sulṭānī*, p. 16.
CL, the ethical issues, which even sometimes goes beyond ethics and addresses the different stage of spirituality. They, gradually, submit a profound understanding of the meaning of chivalry further than time and sexuality, so that the later CL are not only colored wit

eh and spirituality, but also provide a practical way of self purification. This kind of CL, instead of restriction to any certain Sufi orders or spiritual leaders, took shape in the vicinity of selfhood, while considering the borderline of sociability. Therefore, they can be categorized as the spiritual chivalry letter containing the code of principles and instructions for those, who want to follow the way of chivalry.248

The first SCL is written by Abd al-Rahmān al-Sulamī (d. 412/1021).249 He wrote an extra treatise in Arabic to present chivalry’s characters and manners. On the basis of the Qur’ān, he proved that the ancestors of the chivalrous, goes back to the prophet Adam.250 He identified chivalry as an essential universal generosity and extended it even to feeding stray dogs. He presented it as the renunciation of one’s own rights because of others and considering himself as inescapably lower than all other creatures.251

The most comprehensive SCL is written during the reign of Caliph Nāṣir by Muḥammad Ibn Abū al-Makārim, known as Ibn Miʿmār Ḥanbalī Baghdādī (d. 642/1070). His CL is in Arabic and affords considerable insight into chivalry


250 A manuscript of this treatise exists in Ayāsophyāh library in Istanbul under the No: 2049 and a microfilm is in the center of document and a manuscript in Jordan under the No: 1267.

hierarchical structure and ceremonies of initiation. According to him, the followers of chivalry are all bound together as companions or comrades (rafiq or rufaqa'). In addition, he gave notice to the interest and association of Abbasid Caliph Nāṣir to chivalry and his efforts to unite all groups of chivalrous. 252

However, the most important development of SCL was nominated by Shihāb al-Dīn Suhrwardī (d. 587/1191) through his attention to the relation of chivalry with Sufism. This relation is revealed in his CL and determined Sufism as the substructure of chivalry, and considered chivalrous interdependent. There are two CL attributed to him: *Al-Kitāb al-Futuwwah* and *al-Risālah al-Futuwwah*. 253 Both of them are in Persian and give clear explanation about chivalry chronicles and initial rituals. As he was an influential consultant of Caliph Nāṣir, his work is considered a valuable source for the political condition in Baghdad in the early twelfth century. 254

The CL of Najm al-Dīn Zarkūb Tabrizī (d. 712/1312) 255: He was one of Suhrwardī’s disciples and wrote his CL in Persian, which contains a comparable survey of the chivalry with Sufism. This feature distinguished it from other CL. According to him, chivalry is dependent on three things: First, it is the chivalry of tongue, which is to prevent backbite, accusation and abuse. Second, it is the chivalry of heart, which is to purify the heart from greed and meanness. And, third, is the chivalry of eyes, which is to avoid looking at dirty and abhorrent things. On the basis of this classification, Tabrīzī compares chivalry with the right speaking (*Sharī‘ah*), the right seeing and right action (*tariqah*) and the

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255 He is one of the Persian Sufis of twelfth century and disciple of Sa‘d al-Dīn Ḥamīyah.
manifestation of God’s attribution in human (haqiqah). He, therefore, considers chivalry in three levels: First, chivalry for ordinary people, second chivalry for special people as prophets and saints, and third, chivalry for the most special people as the Prophet of Islam (p.b.u.h).\(^{256}\) The CL of ‘Abd al-Razzāq Kāshānī (d. 730/1330), *Tuhfah al-Ikhwān Fī Khaṣāṣ al-Fīyān*, will be discussed later in this chapter.

The CL of Shams al-Dīn Muhammad Ibn Maḥmūd Āmulī in fourteenth century. He composed a large Persian encyclopedia on the classification of knowledge entitled *Nafā‘īs al-Funūn Fī ‘Arā‘īs al-‘Uyūn*. He presented Sufism according to five techniques, of which the fifth technique is the knowledge of chivalry.\(^{257}\)

The CL of Kamāl al-Dīn Ḥusayn Ibn ʿAlī Bayhaqī Kāshīfī Sabzawārī, known as Mullā Ḥusayn Wāīz Kāshīfī Sultānī (d. 910/1504):\(^{258}\) For the first time, he studied chivalry as a science. His CL contains three introductions, in which he explained about the knowledge of chivalry lexically and technically. The main body of his book contains of seven chapters and twenty nine sections, in which he describes the origin of chivalry, condition of masters and disciples and its manner and ritual.

Some CLs are composed in poems. The CL of ‘Attār Nayshābūrī (d. 618/1219)\(^{259}\) is a sample of a literary CL, in which the seventy two conditions of chivalry are prescribed, including moral values to purify the soul, and conduct

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\(^{259}\) Abū Hamīd bin Abū Bakr Ibrāhīm was a Persian Sufi poet, theoretician of Sufism and hagiographer from Nayshābūr.
toward others.\textsuperscript{260} Besides, we can refer to CL of Mawlānā Nāşīrī (689/1290)\textsuperscript{261} in eight hundred bites in Persian.\textsuperscript{262}

2. Guild’s Chivalry Letters (GCL)

There are some CL that emphasizes the relationship between ethics, profession and human being. They can be considering as a kind of guild’s chivalry letter (GCL), as each of them belongs to the specific guild and trade, like GCL of builders. They, mostly, are dealing with the guilds of Ottoman Dynasty. In such kind of GCL, the profession is considered as a sacred affair; so that the ethical principle is considered in carrier.\textsuperscript{263} Therefore, the innermost issue discussed in such GCL letters is the ethic in profession, craft and art. Citing the Prophecy narratives, which demonstrate the importance of laboring and work in order to obtain lawful living and business, the chivalrous considered the occupation as a kind of worship and spiritual issue.\textsuperscript{264} With respect to this, the masters of different professions started to write GCL, in order to teach the spiritual dimension of that certain field. The training manner of GCL led masters to write them in a method of question and answering. They are written in simple prose and told about its origin, the necessary garment and tools of the profession. For example, we can refer to the chivalry letter of bakers, in which at the beginning it


\textsuperscript{261} The Persian Poet, who lived in the Anatolia at the late of twelfth century.


\textsuperscript{264} Frithjof Schuon (2005), \textit{The Transfiguration of the Man}, United States, World Wisdom Book, p. 84.
is told about the origin of the bakery, and after that the proper quality that the master of bakers and his students should have:

“The origin of the bakery goes back to Gabriel, who taught to Adam and he taught to Shith and Noah, Solomon, Elias and Abraham until at the time of the Muhammad (p.b.u.h), the Gabriel taught it to him, and he baked bread by enthusiastic guidance for thousand thirty one of his friends…..Be aware that the necessary garment of the baker is submission to God’s orders and his belief is to pray, his Kaaba is God, his ablution is to avoid from the lust. The spirit of his garment is talking and its pray is purification. The base of his garment is knowledge and its treasure is wisdom. The collar of his garment is kindness and its arm is to cover and its skirt is to service to people.

…..If it is asked, what is essential for the master of baker, the answer is: To be washed continual (wuḍū’), to pray five times a day, to fast the month of Ramadān and the noble days, to be firm by following the sharī‘ah, to be on the straightway, to know about the truth, to remember his previous masters honorably, to follow the master of the path of truth, do not treat people with arrogance, to be kind to ever one, to teach and guide his students, to start his work by reading the khutbah of the bakery, to try always to open the bakeshop, before start to bake, read Surah Fatahah for the master the previous bakers, to be patient, do not backbite and do not abuse…..”

Among other GCL, we can mention the wad makers, burlap weaver and scale. The connection of chivalry ideology with profession and the social practices were always at the center of scholarly interest. Some of these precious treasures are collected by Henry Corbin and Murtiā  arrāf, but the most prominent work belongs to Mihrān Afshārī, who collected fourteen chivalry letters. He recently published another thirty GCL. However, chivalry has received scholarly scrutiny, but GCL have not generally brought acquisitive analysis.

Regardless of the type of CL, they are considered as a collection of historical documents, which are based on the transmission of a series of affiliated
stable codes and ethical conception in order to designate the way to spirituality in a normal life. Thus, cognition the CL is very significant for the survey of the history of Islamic culture and civilization. They are the most authentic sources for studying chivalry. And as long as all of them are not identified, the investigation about chivalry will be defective and incomplete.

4.2 INTRODUCTION TO Tuhfa al-Ikhwan Fi Khaṣāiṣ al-Fityān

Tuhfa al-Ikhwan Fi Khaṣāiṣ al-Fityān, written by Kāshānī in the fourteenth century, is about chivalry in Islam. Although, it is not as major as chivalry letter of Ibn al-Mi‘mār, but it discusses chivalry in theoretical and practical approach. It includes a wide range of Qur’ānic verses, narratives, poetry, rational arguments on epistemology, different levels of spirituality and proper etiquette; thus, it is consider as an important source for those who are striving to understand the proper spiritual chivalry.

It is not surprising that Kāshānī’s works often appear as highly authentic sources for later Islamic authors; since, they are sort of theology and practicing Sufism and focus on the conceptual exposition of Ibn ʻArabi’s teaching. Therefore, they were always at the center of consideration with other authors, and are considered as a valid source for their writings. Tuhfah al-Ikhwan fi Khaṣāiṣ al-Fityān is also not an exception. For example, Āmulī gave many references in his book Nafāis al-Funūn Fi ʻArāis al ʻUyūn to it.

Furthermore, Wāī Ṭāshīfī, in addition to other sources, paid attention to the Tuhfah al- Ikhwan fi Khaṣāiṣ al-Fityān and discussed in detail about some of the concepts that Kāshānī briefly cited.268

268 Kāshīfī Sabzewārī, Futuwwat Nāmeh Sulṭānī, p. 131.
Additionally, Muḥammad Maʿsūm Shīrāzī (d. 1293/1876) in the first volume of his work Ṭarāʾiṣ al-Ḥaqāʾiq, for interpreting the story of “People of the Cave” (Aṣḥāb-i Kahf), exactly quoted from Ṭuhfah al- Ikhwān. The CL of ‘Alā al-Dawlah Simnānī is very similar to Kāshānī’s; while the only considerable difference is the index of chivalry terminology at the end of Simnānī’s treatise.

To systematically examine the treatise, this research begins to present the title, editions and differences between Arabic and Persian version. Later, it will describe the style of writing and argue how the concept of chivalry is supported by the School of Waḥdah al-Wujūd and School of Illumination. At the end, this chapter will clarify the method and partition of the treatise and the prototype of the fundamental ideas of chivalry according to Kāshānī.

4.3.1 THE TITLE AND EDITION

Ṭuhfah al-Ikhwān Fi Khaṣāṣ al-Fityān means “A gift to brothers on the character of young men”, which indicates the purpose of the author to write this treatise, in order to fulfill his brotherhood. In the forward of this treatise, the author implied that one of posterity of Shihāb al-Dīn Suhrawardī, ‘Alī Ibn Yaḥyā, asked him to write what he had collected about chivalry. Although Kāshānī found his strength not enough to write this treatise, he felt that the acceptance of his request was noble. He, thus, wrote this treatise and called it Ṭuhfah al-Ikhwān Fi Khaṣāṣ al-Fityān. However, the title of treatise is significant for the understanding of

269 Muḥammad Maʿsūm Ibn Zayn al-ʿĀbidīn was one of famous Persian Shaykh of Niʿmat Allāhī sect of eighteenth century in Shīrāz. As he seldom spoke, he was known as “Shaykh of Silence” and “Maʿsūm ʿAlī Shāh”. His book is a comprehensive encyclopedia of Sufis and their orders in three volumes.


271 Ṭuhfah al-Ikhwān Fi Khaṣāṣ al-Fityān in Arabic, p. 525.

272 ATIKF, p. 526.
its meaning and teaching. As Kāshānī was interested to deal with esoteric dimension of Islam, making this title of the chivalry’s terminology penetrates the aim of the author to involve the reader to the essential character of chivalry as brotherhood. He did not mention the reason, but it might be in the style of his writing, which is short and compendium compared to CL of Suhrawardī.

The original description of this treatise is lost; however, there are two copies available in library in Iran. A copy is in the Library of Majlis Shawrā Islami in Tehran, the collection No: 369, section 12, in Majmū‘ah Rasā‘il Ḥukamā‘ (The collection of treatises of sages), which is written during the 1672 till 1674.273 Pages 389-414 contain Tuhfah al-Ikhwān.274 Another copy is available in the Malik library in Tehran. This copy is in a collection of different treatises in 417 pages, and mostly includes treatises from Ṣadr al-Dīn Qūnawī. Pages 411-434 contain the text of Tuhfah al-Ikhwān Fī Khaṣā‘īs al-Fītīyān.

In addition to the Arabic prescription, there is the second CL written in Persian by the same author. Since, in the introduction of the Persian version, the author clearly explained that after he finished the Arabic text according to the request of some Persian students, whose Arabic knowledge was inadequate to understand it, he decided to rewrite it into Persian.275 Therefore, there are two CL in Arabic and Persian, which are written by the same author and have the same


274 The description is 25 pages. Each page has 24 rows and is written in Nasta‘īq, the main script style used in writing Perso-Arabic-Persian script. It is written with the black ink; however, for the heading and the title of chapters and the Qur’ānic verses are written with the red ink. It has white and blue paper and is in dimension of 19×9. 15×26. The cover is cardboard covered with goat tonnage in brown color. Each page is designed with the frame of fine golden and azure lines. The top of the page that the treatise is started is decorated with the rectangle that its background is blue color surrounded with the golden and red flowers. This kind of decorating is traditionally the predominant style in Persian calligraphy called Tahdīb.

275 PTIKF, p.222.

The Persian Prescription is in the collection of 167 different treatises in Arabic and Persian in the library of Tehran University under the registrations no: 2832 through 2834. It is a microfilm of the prescription, which is kept in the ʻHamūdiyyah library in Turkey. Pages 363 till 372 contain the Persian prescription, which is written with very small font.

There are three publications of this treatise: First, a cooperative work of Murtīdā Šarrāf and Henry Corbin under the title, *Rasā'il Jawānmardān*, published 1973.276 Second, the study of Muhammad Dāmādī, 1991.277 And, the latest one is the study of Majīd Hādī Zādeh, who collected Kāshānī’s treatises in a compilation called *Majmū‘ah Rasā'il Wa Muṣannafāt Abd al-Razzāq Kāshānī*, and published it in 2002.278 Pages 525 through 563 contain the Arabic version. This version is the source of translation for this research; since, it is based on the comparison of the two above publications. In addition, the author gives suggestion in the footnote, if some words are not clear to read or even if he found any faults in writings. It is pertinent to mention that two later publishings contain also the Persian version of this treatise.

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4.3 THE DIFFERENCE BETWEEN ARABIC AND PERSIAN VERSIONS

As Kāshānī stated in the introduction of the Persian version, it is clear that the Persian version is not a direct translation of the Arabic and the author has cut off the additional explanation in the Persian version. Therefore, the Persian version is almost an abstract form of the Arabic version, which is limited to presentation the necessary principles, while the additional comments, poems and narratives are written off by the author.279 The concept and central subjects, however, are the same in both versions, although there are some differences in the structure of arrangement in the chapters. For example, the introduction of the Arabic version is divided into three parts, while the introduction of the Persian version is divided into four parts. The additional chapter in the introduction of the Persian version is about the source and origin of initial rituals. This chapter in the Arabic version is set as the second conclusion. However, the conclusion in both Arabic and Persian versions is divided into three parts, but the third part of Arabic conclusion (The Character of Holder of Chivalry and Their Behavior and Manner) is set as the second conclusion in the Persian version. And, the third conclusion of the Persian version (At the Service of Hospitality) is set inexplicitly in the third part of Arabic conclusion without an independent title.

4.3.3 THE STYLE OF WRITING

As we know, Kāshānī is famous because of his commentaries of Ibn ‘Arabi’s teaching. Ibn ‘Arabi, undoubtedly, is considered as one of the most difficult authors,280 while Kāshānī, as one of his commentators, presents the high level

279 PTIKF, p. 222
discourses through a simple and understandable style. However, it is to notice, when it is said that he wrote simple, it means that compared to the Ibn ‘Arabī’s works, his style of writing is considered as simple; since, the author avoids to use complicated compound sentences. Although, the text is full of philosophy and spiritual issues that are not easy to understand. For example, we mention in the first paragraph of the second introduction of ATIKF as it is said:

لما تقرر أن الفتوة مبني الولادة و أساسها، فحيث ظهرت الولادة ببداية الولادة، كما أن نهاية المروة بداية الفتوة، إذ طريق الولادة أخلاق و عادات و مكانيشات و علوم و مشاهاذات تنتهي إلى الفناء في الله. و طريق الفتوة تحرك الأخلاق و العادات و مكانيشات و مشاهاذات تنتهي إلى خروج الفنة عن قيد الحياة، و لما خلصت النية حصلت البغيضة، إذ الفضائل لازمة لها ذاتية و الرذائل خارجة عنها عارضة. و انف بإذاءها فكاه، "لها ما كنتست و عليها ما أكسبت". فإن الإكتساب أخذ بالقصد و النية و الكسب حصول كيف اتفرق، فالخيرات نافعة لها كيف ما حصلت، لأنها متضمناتها و لوارداها عند التجار و الشرور لا تصرها إلا توجهت إليها بالقصد، و انخاذتها نفسها و الامتحان عنها و ذهبت لأنها عوارض غريبة عنها و عن عاملا مصاحبة إليها من ظلامات النفس و معاذ التنفس. و

It is obvious the text contains deep meaning of Sufi's teaching, like annihilation in God as well as philosophical issues, like the matter of the essence of good and vices. We face with compound conception, the manner in which the author wrote, is a clear, direct literature that brought description of the complex subjects to a more understandable form. The mastery of the manner of

281 ATIKF, p. 529.
282 The annihilation in God is the last level of spiritual school. Although, there are different interpretation of the technical words of School of Wahdah al-wujūd, but the researcher will explain shortly, since, it is out of the realm of this research. The annihilation in God is the last step of spiritual path according to School of Wahdah al-Wujūd. The nature of fana’ is not destroyin physical human, rather it means to change so that, there can be no sign in the new condition from the past. Therefore, fana’ in human refers to his change from his situtation to other situation. In other word, annihilation is referring to annihilation of ego (nafs). By annihilation ego, the man will transform, all misery will disappear as if it had never existed. It refers to disregarding this world because of love towards God. When a person enters the state of fana’ it is believed that he does not see any distance between him and God; since, in reality he does not see him anymore. Everywhere, he perceives God. The process of change will be in three levels: First, annihilation of action, second, annihilation of attribution and third annihilation of essence. This classification has constructed by the three level of tawhid, which are Unity of action, Unity of attribution and Unity of essence. In this stage, man does not see himself and his will. God is the source of every action and will, so he is the stage of absolute submission. He saw only God as the real existence.
partition and classification of the context into logical order makes them easier to
understand. Not only is the mastery of the author important, understandability
also depends on the creativity and talent of writing that can be observed in all
treatises of Kāshānī.

In this treatise, the notion of chivalry and its ethical principles are very well
organized and expressed in a simple and abstract form. The method of classification
of chivalry in three parts as introduction, main body and conclusion, sequentially
discusses the origin, path and character of chivalry, and depicts an appropriateness
rational thought in the text. Sometimes, however, the author applies short sentences
so that the reader needs additional explanation but, in general, the sentences are
long.

Moreover, the solidarity and beauty of the text along with the concept and
meaning is preserved. Additionally, the author integrated the content with
appropriate Qur’ānic verses; therefore, a pragmatic unity and coordination within
the text is clearly observed. Another prominent feature of the text is the
application of a wide variety of rhetorical devices through the entire text. For
example:

- {هاجر الى الله عن الاهل و الايّاء و الاوسط و الاوطان و المألوفة الملذة.} {283}
- {الداعية الى الكبر العجب و الحدود والتهور بالافراط أو الحب او الخوف و الخوف و الفشل بالتفريط.} {284}
- {حذا محدود و أمدا محدودا و لموته وقتا معلوما يقدروا فلا يخفف من عادة و لابلي بمن} {285}
- {البيانة بحضورهم و المؤنثة بوجودهم و الدوام معهم.} {286}

This style of writing requires mastery of the language by the author, in
which the author preserves the intellectual and metaphysical framework, while

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283 ATIKF, p. 529.
284 ATIKF, p. 537.
285 ATIKF, p. 541.
286 ATIKF, p. 547.
providing a musical rhythm that leads the text to be read with the more interest and appeal.

Moreover, the symbols used in the chivalry initiation ceremony are described by the author, and an esoteric interpretation and heavenly commentary is given by him. Although some of them do not possess authentic historical sources, they generally provide a good position for esoteric interpretation.

4.3.4 THE SOURCES

The numerous Qur’anic verses (65 Qur’anic verses) and narratives used in the text, depicts the author tried to construct his writing on the ground of Qur’anic teaching. This characteristic is so obvious that it gives the reader the concept that the essential point of chivalry letter is not its adequate, integrated view to chivalry’s method and practice. The effort of the author bears the roots of chivalry in the Qur’an and presents the connection of Qur’an with its action and rituals. On the basis of Qur’anic teaching and prophetic narratives, Kāshānī sought the relation between sharī’ah and ṭariqah with chivalry. In this regard, he explained the sensual strength and the virtues and the vices of human treatment. He, extensively, refers to the Qur’an in verses and the prophetic tradition in support of his view about the doctrine and path of chivalry.

In addition to the Qur’an and narratives, we can find the trace of influence of the Schools of Waḥdah al-Wujūd and School of Illumination in the chivalry letter of Kāshānī. Foremost, Kāshānī have benefited from the School of Waḥdah

287 Titus, Bruckhardt (2001), Sacred Art in east and West: Its principles and Morals, Translated by Lord Northbourne, USA, World Wisdom, pp. 75-76.
**al-Wujūd;** since, as follower of this School of thought, he tried to present the theoretical and philosophical dimension of chivalry.\(^{289}\)

Moreover, Kāshānī discussed about the three key conceptions of chivalry as the reality of chivalry, second the source of chivalry and third, the foundation of chivalry. By comparing them to that of Ibn ʻArabī’s and Suhrawardī’ definition, we find that Kāshānī’s conception of the reality of chivalry is grounded on the integration of the Schools of thought of Ibn ʻArabī and Suhrawardī. On one hand, Ibn ʻArabī identified chivalry in *Fuṣūṣ al-Ḥikam* as the spiritual stage of human strength (*al-quwwah*).\(^{290}\) Ibn ʻArabī presented chivalry as the ultimate stage of the perfection of every human being according to his strength. He explained that as long as human is under the control of the material desires, he would be consider as a boy; however, when he is released from all temptation of the soul, he would reach to the stage of young man (*fatā*), in the sense that his strength are achieved to their perfection and the virtues would appear in him. Ibn ʻArabī called this stage as the stage of the heart, which is known as pure heart (*qalb al- ᵇalim*).\(^{291}\)

On the other hand, Suhrawardī, clearly, presented chivalry as spiritual path (*tarīqah*),\(^{292}\) keeping in mind that the Illumination School is grounded on the combination of intellect (*ʻaql*) and witnessing (*shuhud*). With respect of this, Kāshānī identified the reality of chivalry as the appearance of innate potentiality of human being.\(^{293}\) His argument implies an individual spiritual experience, which is based on the intellectual cognition integrated with spiritual experience.

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\(^{291}\) *Ibid*.

\(^{292}\) Suhrawardī, *Futuwwat Nāmeh*, p. 93.

\(^{293}\) *ATIKF*, p. 527.
He discussed about a kind of understanding which its pivot is not the mind but it is centralized in the human’s heart.

According to the source of chivalry, the Prophet Abraham is recognized as its source by Kāshānī, Suhrawardī and Ibn ‘Arabī. It is certainly that chivalry as the spiritual path possesses a particular chain. Suhrawardī portrayed a comprehensive chain of chivalry begins from the prophet Seth to the Muhammad (p.b.u.h) and handed to ‘Alī Ibn Abī Ṭālib. In his chivalry letter, ‘Alī is presented as the manifestation of the God’s manificence. However, ‘Alī as the heir of chivalry became the pole of chivalrous by Kāshānī, while Ibn ‘Arabī mentioned only to the Abraham. According to the foundation of chivalry, they are agreeing that chivalry is based on nobility, which means the purification of the soul from whole vice and material pleasure.

As chivalry, officially, recognized as the sub-Sufism in chivalry letter of Suhrwardī, it contains ethical instruction for the master and disciple of path of chivalry, yet Kāshānī generalized this instruction and counted qualities as barriers and blights which threatened every disciple of chivalry.

Moreover, Suhrwardī counted different characters for chivalrous without particular classification, but they can classified into three dimensions of human’s life. First, qualities which are related to the human intellect as intelligence, thought, acknowledgement and intuition. Second, qualities which are concerned to the practical traits or spiritual path as repentance, humility, chastity, piety and reliance. Third, qualities which are linked to society as loyalty, sanctity and conduct. However, most of these qualities are discussed by Kāshānī in a organized classification of virtues, while Ibn ‘Arabī focuses on the quality of the

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294 Suhrwardī, Futawwat Nāmeh, p. 100.  
295 Ibid, p. 112.
precedence (*ithār*). Therefore, although Kāshānī is influenced by Ibn ʻArabī and Suhrawardī, but he retained his creativity to develop the concept of chivalry and described the process of becoming one chivalrous in an organized form.

The substantial difference of chivalry letter of Kāshānī with other chivalry letters is appearing in the classification of chivalry’s ethic. He enumerated eight virtues for chivalry on the basis of a narrative quoted by the pole of chivalry, ʻAlī Ibn Abī Tālib; while he classified them according to the four cardinal virtues. This unique character makes his chivalry letter to be considered as an ethical source and comparable to other authentic ethical sources such as al-Ghazalī. According to al-Ghazalī, there are four principles of virtues which are based on the analysis of the faculties of the soul. Three virtues, wisdom, courage and temperance, are related to the different faculties of the soul. The fourth virtue is justice, which has the task of properly ordering these faculties in relation to one another.296

As noted, these four main virtues, indeed, are the basic classification of Kāshānī’s ethic of chivalry. Although, they possess different subsets, but they both are sharing the idea that there is a connection between knowledge and action. This knowledge is related to the knowledge of self. They are agreeing that ethic is a process of acquiring noble character and leads to vision and love of God.297 According to al-Ghazalī, the knowledge of self leads to discover the truth of humans being which this is the part of truth of God. As God is the source of

love and His essence is love, truth of human being is compounded with love of God; thus, who becomes a lover of God, will go back to his real being.\textsuperscript{298}

Kāshānī, however, described it with mere Suhrawardī philosophical aspect, as he make a connection between intellect, certainty and action. According to Suhrawardī, God created intellect as the first thing, which it was capable to know God, itself and creatures. The knowledge of self leads to love, which is recognized as kindness of God.\textsuperscript{299} To Kāshānī, this knowledge is the spirit of action, which is given to the human only through God’s mercy. The human being is created in darkness, and then God shined upon him from His light. So, whoever gained that light is led and whoever missed it is misled.\textsuperscript{300}

Although, Kāshānī tried to followed the classification of virtues but it differ itself in the subject of justice from that of al-Ghazālī. When we study deeper the subordinate of justice, advice and loyalty, we realized that Kāshānī considers the concept of justice as the balance between virtues as the general policy for the justice at the beginning of the chivalry’s ethic.\textsuperscript{301} However, the ultimate of justice is the appearance of the human strength in its perfection.\textsuperscript{302} It is no wonder that as the follower of School of \textit{Wahdah al-Wujūd}, he remained loyal to the ontology which is based on the system of appearance and manifestation. In this system, the intensity and perfection of the God’s existence is source of His desire to be manifest. Therefore, the starting point of the ethic of chivalry by Kāshānī, is appearance of inborn nature in its perfect strength and the end of chivalry’s character is the highest level of justice. Therefore, the concept of balance by al-

\begin{footnotes}
\item[298] Al-Ghazālī, Sawāniḥ al-ʿUshshāq, 0: 130-1; idem, 1:115, 116, 188, 189.
\item[300] \textit{ATIKF}, 544.
\item[301] \textit{ATIKF}, 545.
\item[302] \textit{ATIKF}, 549.
\end{footnotes}
Ghazālī is presented by Kāshānī as the appearance of human nature in the perfect strength, which bestowed by God to human and is different in every human being.

4.3.5 THE METHOD OF DIVISION AND PARTITION

Kāshānī, systematically authored his treatise in three parts: introduction, main part and conclusion. The introduction is divided into three sections, which highlight subjects as:

1. On the reality of the chivalry
2. The origin and appearance of the chivalry
3. The principles and structure of the chivalry

The main body is arranged by the author in ten chapters. Chapter one to eight are carried out in detail virtues that need to be achieved by the man on the path to chivalry. As Kāshānī reconfirmed four cardinal virtues as chastity, courage, wisdom and justice, thus, he studied each of two virtues beneath one of the cardinal virtues as:

1. Repentance and generosity beneath the chastity
2. Humility and security beneath the courage
3. Truth and guidance beneath the wisdom
4. Loyalty and advice beneath the justice

The rest of virtues are classified and described under these eight essential qualities as follows:
1. Repentance (tawbah): Patience (ṣabr), complacency (da‘ah), dignity (waqār), pious (wara‘), to love what perfects the soul (ḥasan al-samt), regularity (intizām), contentment (qanā‘ah), freedom (ḥurriyah).

2. Generosity (sakhā‘): Forgiveness (musamaha), magnanimity (samāḥa) equality (muwāsāt), tax (zakāt), munificence (karam), magnanimous (nabal), sacrifice (ithār)

3. Humility (tawādu‘): Gentleness (ḥilm), friendliness (rifq), toleration (mudārāh), stability (thubāt), sagacity (shahāmah), magnitude of the soul (kibar al-nafs), forgiveness ('afw), gentleness (riqqah), zeal (ḥamiyyyah), great endeavor (himmah)

4. Security (amn)

5. Truth (ṣidq): Truth in intention, truth in action, Pureness (ṣafā‘), excellent understanding and intelligence (fahm/dhakā‘), mind (lubb)

6. Guidance (hidāyah): Guidance to knowledge of God, Guidance to His orders/ obligation/ permissible and forbidden, obtaining correct thought and faith

7. Advice (naṣiḥah): Trustworthiness (amānah), compassion (shafaqah), connection to relatives (ṣillah al-rahim), to keep straight between enemies (īslāḥt dhāt al-bayn), good participation (ḥusn shirkah), fairness and demand justice from himself and others, reward (mukāfāt), excellence judgment (ḥusn al-qadā‘), friendship (tawaddūd), intimacy (ulfah), sincere friendship (ṣidāqah)

8. Loyalty (wafā‘): Salvation of the pure inborn self from the peel of birth (lubb), the covenant ('ahd), loyalty with people.
Continuing on, chapter nine and ten explain important points that need to be considered by the chivalrous as:

9. The pest of the chivalrous and the slander of nobility: To consider the virtues of soul, domination and pride, lying and pretending about the virtues, dissipation and intemperance, recklessness, lethargy, humbleness and injustice.

10. The differences between the chivalry one and the pretentious.

At the end, the conclusion of this chapter deals with three sections as:

1. The path of gaining chivalry
2. Declaration of chivalry’s sources and the beginning of its path
3. The qualities of the chivalrous and their conduct and manner

4.3.6 THE PROTOTYPE OF THE FUNDAMENTAL IDEAS OF CHIVALRY

The introduction delves in to theoretical chivalry. In the first section of the introduction, the author, Kāshānī, submitted an idiomatic definition of chivalry and argued that it related to the inborn nature and pure heart (qalb salīm), and its notion is transformed as the fundamental conception of chivalry in Islam.

According to Kāshānī, chivalry is a spiritual condition in which the innate human being with its potentialities will be appearing.\(^{303}\)To describe this condition, the author explained necessary qualities that need to be obtained before gaining chivalry. The first stage is nobility (muruwwah), a quality that leads man to reach the virtues of humanity. The nobility is not completed without chastity and courage. Courage is the prominent character of the chivalrous; since, he has to stand any sufferings and difficulties on the path of chivalry, and not be afraid

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\(^{303}\) Kāshānī (1995), Sharḥ Manāzil al-Sāerīn, p. 137.
of anything. Through courage and chastity the foundation of guidance and justice will be established. When the courage is completed, the chivalry will be achieved. In this regard, for expressing the reality and the roots of chivalry, Kāshānī refers to the Qurʾān 18:12; since, the “People of the Cave” (Aṣḥāb-i Kahf) were a complete example of courage, chastity and chivalry.

The second section of introduction is allocated to the origin of chivalry and its manifestation. In this regard, the author discusses about the matter of sanctity (walāyah), which is manifested by the prophet Abraham. Accordingly, the author counted some characters that made Abraham qualified to be a friend of God, such as to release from earthy desires, to isolate from his father and tribe, to sustain all difficulties, to separate from his home, and to be patient and courage by breaking the idols. In this respect, the author asserted that the light of the pure inborn self shines only through refinement of the soul. Through self purification the light of inborn self will change from potential to actual.

In the third section of the introduction, he elucidates the principles and structure of chivalry. According to him, the principle of chivalry is pure soul, genuine heart, good deeds, graceful conduct, admirable habits, excellent pretension, correct thoughts and sincere intents. In this regard, he presents the importance of the role of shame (ḥayāʾ) and chastity (ʿiffah), which are the foundation of chivalry and nobility.

Therefore, Kāshānī classified chivalry’s qualities in ten chapters on the basis of the narrative quoted from the ‘Alī Ibn Abī Ṭālib. They are loyalty (wafāʾ), honesty (ṣidq), security (amm), generosity (sakhāʾ), humility (tawāḍuʾ), advice (naṣīḥah), guidance (hidāyah) and repentance (tawbah). Thereafter, he discusses about each in separate chapters. It is noteworthy to mention that he
changed the order of the above qualities, so that the first chapter started with the quality of repentance.

Kāshānī started with repentance, because on his point of view it is the base and principle of chastity, which leads to moderation of bestiality strength. Accordingly, the author depicts the evil attributions and its effects on human character that cause iniquity, greed and avidity, and shame and ugliness. According to Kāshānī, chivalry is not valid without repentance. It is returning from what is forbidden, according to legislation (shar‘), and from what is honorably contempt by intellect, including saying, practice and intention. However, the repentance should be done with a sincere heart, so that he never commits the sin again. Therefore, Kāshānī, by referring to the Qur’ānic verse, explains how a successful repentance needs patience and resistance against the orders of caprice; since, patience leads to complacency, through which the soul reaches peace.

Therefore, chivalry means returning to the original nature of inborn self. This return is the matter of repentance. It is not only asking for forgiveness, but it is the acceptance of comprehensive transformation into the pure inborn nature through avoiding from pleasures, desires and affections. Hence, determination, strength, patience and stability are necessary elements. In order to use to do good deeds, the man needs information about actions, which will complete the soul and give the ability to distinguish the proper time of the implementation. This needs contentment, in the meaning that to live simple and be satisfied with what God has given to him and finally. This quality leads man to freedom, which is the head of nobility. The second chapter is related to the generosity. After the author gives a definition of generosity, he presents the different kinds of it.
The third chapter is about humility. The author explained about the relation of courage with humility, and through Qur’ānic samples he discusses about the related qualities as: gentleness, forgiveness, stability, sympathy and zeal. According to Kāshānī, humility is the first sign of courage; since, courage is to direct anger toward correct notion and clear the mind by acting bravely in the state of fears and in the face of misfortune and difficulties. In this regard, the author gives sample from the prophecy narrative, which depicts that God loves the people of courage. The courage is the completion and straightness for sevenfold of a human’s power, which needs forgiveness; especially in the time the man possess power and authority. In addition, Kāshānī stresses on forgiveness as the most important quality for chivalry. Hence, he describes its perquisite as sympathy, a kind of feeling caused when others get hurt. Other virtues will follow this feeling as zeal, stability and patience, which are the powers of resistance against suffering and difficulties.

To gain these qualities magnanimity is needed. It is to strive for great matters and sorts of glory and noble things, to despise the comfort, and to have the ability to take humbleness; on the basis of the worldview that the enjoyment of this world is short and finite.

The fourth chapter is about security. It is the self confidence and the peacefulness of the soul, so that the man does not feel worried by fear and does not lose his courage by ruining it, because he is assured by God’s word that says: “Verify, for all things has God appointed a due proportion” 304 Therefore, the level of security is the stage of peacefulness, certainty, and baring the cover through obvious light. Security also covers a subsidiary meaning of courage; since, he

304 Ṭalāq, (65: 3).
who feels secure by God, believes that nothing will happen to him except what God has decreed for him.\textsuperscript{305}

The fifth chapter is about truth. The truth is the lower stage of wisdom; thus, the author discusses about the wisdom, through which the human is distinguished from other creatures and becomes superior to the whole of existence. To obtain wisdom, purity of heart, understanding and discernment are needed. Wisdom here means the knowledge of the existent as they are, and to exactly define the proper aspects of actions in the manner it should be done. The quality of truth is the result of entitlement of the heart, and it would be manifested in three levels as:

1. Truth in intention: It is the sincerity of intention to do everything for the satisfaction of God and do nothing in exchange and reward.

2. Truth in word: It is to speak according to the reality. In this regard, the author refers to the Qur’ānic verses to depict the ugliness of lies by God.

3. Truth in action: It means that the action must be the same as the intension. In other word, the inside and outside the man is same and he is not afraid and shameful, if his action is unfolded for everybody.

Chapter six is about the guidance. It is opening the vision through reconciling. The guidance here means the knowledge of certainty emanated to the slave (‘\textit{abd}) through hyper serenity immediately after vision. Kāshānī also mentioned the differences of the knowledge of certainty (’\textit{ilm al-yaqīn}) which, derived from logical proof, does not admit defect and doubt. And, there is appointed certainty (’\textit{ayn al-yaqīn}) that is derived from spiritual contemplation. Additionally, there is right certainty (’\textit{haq al-yaqīn}) that is derived of real

\textsuperscript{305} Tawbah, (9: 51).
significance of what is observed. Subsequently, he classifies guidance in two levels:

1. Guidance to knowledge of God that is to believe in His existence and His unification and the devotion to Him. And, to know His attributes and actions and His prophets, and to have friends, especially sincere friends.

2. Guidance to His orders on obligation, permission, and the detestable and forbidden. Also, to be honorable and virtuous, to have excellent character, ethics and merits and possess beautiful qualities.

Chapter seven is about advice. It is the beginning of the justice’s light and its key, and the basis of trust and its main issue. The justice is the emotional form of exposing the self in order to conciliate these powers with each other. And it is worthy and noble because it is the social form for entire virtues.

The advice is to want to benefit people and to awaken them by the method of rightness, and to justify and keep them away from what is harmful. In respect to this, Kāshānī sketches the necessary virtues as:

1. Trustworthiness: It is the perseveration of the trust and secrets, and to return what belongs to God and to protect it from what is alien.

2. Compassion: It is to endeavor to remove the detested things from people.

3. Connection to relatives: It is to share the earthly benefits with kinship.

4. Conciliation between enemies: It is to mediate between people and to reconcile between them.

5. Good participation: It is the balance in social life.

6. Rewarding: It is to reward the goodness with goodness or more.
7. Friendship: It is the amity to people of virtues and noble persons. It leads to familiarity and unity, the ideas based on love and harmony of spirits in eternity, which leads to brotherhood. It is the great gate of chivalry and the base of its structure and the principle of its concern.

Chapter eight is about loyalty. Kāshānī discusses loyalty from two points of view:

1. The loyalty to God: It is the faithfulness to a pre-existing covenant between God and man. It is perfection of man’s potential strength, identified as inborn nature, which must be pure from darkness of temper and vices, as God has described the man’s inborn nature pure and preserved it according to his word (53: 37). Thus, the loyalty in this level contains the man’s covenants with God and his declaration to His unity and his commitment to worship God, and to complete his duties according to the legislation (sharī‘ah).

2. The loyalty to people: It is to preserve his brother’s vow, to keep the friendship and to care for their right.

Chapter nine is about the characters that cause chivalry to fall:

1. The arrogance: The great pest of chivalry is to consider the virtues of one’s own soul by following the desire. Referring to the Prophet’s word, the worse sin is to behave arrogantly and be overbearing. As the holder of virtues is identified as His Caliph, and it assigns authority to him, he may feel an irresistible temptation of appropriating of divinity, which belongs exclusively to God. An overly proud person would presumably be more serious than that of evil (īblīs) himself; since, pride is not only related to other people, but also to God.

2. Lie: Through lies, the base of nobility is destroyed and the basis of chivalry is ruined.
3. The dissipation and intemperance: The way of virtue is difficult and a chivalrous has to hold the middle way.

4. The recklessness: There is no doubt in the meanness of cowardice, but perhaps the seeker of chivalry asks for praise for his ignorance and embarks on risks not for protection of religion and people, and not for zeal of people. He meets danger with his authority and counts himself as brave, while in truth he is isolated from it.

Chapter ten is about the differences between the real chivalrous, the demander and pretender. The author distinguishes the chivalrous into three classes and describes the feature of each group. The chivalrous is someone whose virtue is complete, and is kept away from lowness and vices of soul through the vision of his Lord. This is the stable step in which the soul possesses peace. Kāshānī identifies a real chivalrous with four signs: First, his character would not change and transform, second he is aware of pests and difficulties, third his soul is overwhelmed by enjoyment and beauty, and fourth, his soul would yield to every beautiful action without thinking.

However, the demander of the way of chivalry tries to attain its qualities and blames himself by defeating. He is not exactly pure and perfect by suppression of his soul. He is satisfied by practicing and strains himself to fight for the path of chivalrous. The pretender is dressed in the manner of the chivalrous; while his inside and appearance is not equal, and his secret and public do not match.

The conclusion contains three sections. The first conclusion is about the way of attaining chivalry. Those who want to attain chivalry must apply with a real true demand. The next step is to avoid from what corrupts the chivalry and its
deviation, like: lies, slander, greed, avidity, evil, treachery, treason, oppression, ignoble, stinginess, boasting and following pleasures. He must further avoid suspicious people and intercourse with evils, and not accompanying the sly and people of libertine; since, all these qualities defile the base of nobility and destroy its principle. Finally, Kāshānī explains that everything which dishonors the religion and slights the chastity is against chivalry. He also mentioned essential practical points, such as that chivalry must be started in the period of youth; as it will be difficult to obtain at old age. And, second, to take friends and brothers, whose endeavor is to obtain and consider chivalry.

The second conclusion is about declaration of chivalry sources and the beginning of its way. The author refers to the story that happened at the time of the Holy Prophet (p.b.u.h), and presents how covering the secret of people and avoidance of its disclosure is very important according to chivalry ethics. He attributes the initial ceremony of chivalry to that event, which is drinking the bowl of water and salt and wearing the special trousers and belt, and explains the secret and esoteric meaning beyond the surface of the tradition.

Drinking water refers to the knowledge that is achieved by the pureness of eternity and is vital for the human as the water is the essential pillar for a human’s life. The salt refers to the meaning of justice, which balances our actions and makes the heart strong and complete. Wearing the robe refers to the virtue of chastity. It is a symbol to cover the defectiveness and prevent from the lust.

He presents that the perfection of knowledge is action, and discusses the superiority of the man of action to the man of knowledge. At the end of this part, Kāshānī has an outlook to the level of sanctity of master and argued that the achievement of ethical stages is the level of spirit, while the ultimate spiritual
perfection leads to the annihilation, which is the stage of the master. In addition, he describes the stage of heart that is the ultimate spiritual strength, while the perfection of the human inborn is lower than spiritual stages. Therefore, he concludes chivalry is the final corporal power and the perfect face of a human, not the intellect power.

The third conclusion is about the characteristics of the chivalrous:

1. To keep promise and to fulfill the covenant.
2. To preserve secrets even if they would be frightened with sword or threatened by different kind of harm and tortured by fire. Nothing would be revealed by him except concealment.
3. Magnanimity that is to protect holiness and to consider modesty in the occasion of accusation and situations of lowness.
4. Patience in order to release their souls from worldly attachments and lift their ambitions from uncertain ways, so that wishes don’t mislead them, and their fortune and abilities do not decrease.
5. The lack of envy and hatred.
6. Loyalty: They are faithful and don’t blame others. They fight in the way of God and are never are afraid of the reproaches of such who find fault.
7. Kindness and tolerance and sociability with poor and weak believers, and avoidance of rudeness.
8. Ruggedness. It is to use the power of defeat because of exaggeration of violence.
9. Glory. There are two kinds: first, to erect the soul from being low to the enemy and, second, the human’s knowledge of the capacity of his soul and its honor.
10. To adorn oneself. It is the presentation of wealth and comfort that presents the glory of soul and the stage of thankfulness.

In summary, the whole discussion of the treatise is about ethic of chivalry in theory and practice. The author, Kāshānī, particularly tried to emphasize the relation of this character with the human essence. The character and moral constitution of the soul and enumerating the stages of the way of chivalry, and the method of its attaining is explained.

In fact, chivalry is a spiritual stage contained of collective levels of about forty qualities, in which a certain balance between the individuals and society is observable. The whole qualities are classified under eight principles of chivalry. Kāshānī, however, accepted the origin of virtues in four cardinal categories as, chastity, courage, wisdom and justice, and also added eight principles of chivalry beneath these four categories. Therefore, the repentance and generosity is placed beneath the chastity and the humility, and security is placed beneath the courage and the truth and guidance is placed under the wisdom, and loyalty and advice is placed under justice.

Beginning the discussion with human nature and its growing, and the manifestation of the inborn nature in its pureness and delicate qualities depicts that its structure is based on the positive elements found in the nature of humans. Kāshānī displays originality for chivalry through an analytical insight into the human being, which presents his psychological approach to ethic.

On the other hand, regardless if the man is a Sufi or belongs to common people, as far as theoretical method is concerned, the knowledge of self is necessary. Since, the whole success and salvation is dependent on the knowledge of oneself and cognition of the vices, from which the man should preserve
himself. Thus, Kāshānī defined a sort of knowledge of oneself and certitude, both which are necessary for the man on the path of chivalry to attain.

In addition, Kāshānī provides the initiatory path that can be identified as his methodology employed everywhere in his treatise. Although it is limited to description of essential points, it is systematic and holistic. However, two key features of the structure of the text are that they are concerned with theory and method. The phenomenology of the spiritual path of chivalry on one hand, and on the other hand the practical method employed by the author, elaborate the text to clarify the conceptual problem within its philosophical and spiritual entity.
CHAPTER 5

TRANSLATION

TUḤFAH AL-IKHWĀN FĪ KHAṢĀĪṢ AL-FITYĀN
5.0 INTRODUCTION

The method used for translation of the text is a faithful translation. Despite the spiritual feature of the text, the cardinal intention of the translation is to convey the meaning, while it tries to keep the style of the author, to write simple and avoid from complex sentences in the process of translation. In case of complex sentences, the supplementary declaration is given in brackets, in order to be confident that the original text is accurately conveyed to the reader. It also tries to keep consistency in the use of the terminology and style of the translation.

The Persian version was used to assist understanding of the meaning of the Arabic original text; thus, the additional comments are mentioned in the footnote of translation. The translation is based on the edition by Hādī Zādeh, Majīd (2000), Majmū‘ah Rasā‘il Wa Muṣannafūt Abd al-Razzāq Kāshānī, Tehran, Mirāth Maktūb.

To translate the Holy verses of Qur‘ān, the *The Holy Quran* (2000), English translation by Abdullah Yūsuf ‘Alī, Malaysia, Saba Islamic Madis, is used. In the process of translation, the references of narratives and poems used by the author, is given. In order for it to be easy to access and compare the translation with the text, the number of pages in the original text is mentioned at the end of translation the same page.

Although, the Arabic and Persian version are written by Kāshānī himself, the Persian version clearly is not the direct translation of the Arabic version by Kāshānī; thus, there are differences between both versions that are mentioned in the footnote of the translation. The name of characters mentioned in the text are identified and suggested with the complete title. In this regard, the Kāshānī’s book *Sharḥ Manāzil al-Sā‘erīn* (2001), Tehran, Maktabah Ḥāmiḍī al-‘Ilmiyyahm,
is used. The stories quoted in the text that are not popular in the Islamic world, are described. In case of similar tales and narratives with ‘Awārīf al-Ma‘ārif of Suhrawardī and Ḥiyā‘ al-ʿUlūm al-Dīn of al-Ghazālī, it is mentioned in the footnote.

5.1 TRANSLATION OF TUḤFAH AL-ΙKHWĀN FĪ KHAṢĀṢĪṢ AL-FITYĀN

5.1.0 Forward

IN THE NAME OF ALLĀH, THE BENEFICENT, THE MERCIFUL

IN HIM MY TRUST AND ON HIM MY RELIANCE

Praise be to Allāh, who prettifies the hearts (nufūṣ) of youth (al-fityān) with beauty of virtues and honored them with beautiful qualities. In order to praise Him genuinely in the mornings and evenings while through His glorious grace, they sought His help to follow on the way of beauties. Blessing and peace be upon the chosen one from the most honorable tribe, Muḥammad, the guide to the creations with the most apparent proofs; and greeting upon his progeny, the forerunners in venerable traits compared with those before and after them, especially to the youth of the Arabs, who give without any demand, the victorious lion of Allāh (asad Allāh), ‘Alī Ibn Abī Ṭālib, blessing to be the best means.

The learned, knowledgeable, perfect investigator shaykh, the forefront of Sufi’s sect, the leader of Muḥammadian Nation, the heir of chivalry (futuwwah) and sainthood (walāyah), [who belongs to] the People of beginning and the end, the remainder of the predecessor and purity of the successor, accepted by people and religion, the pillar of Islam and Muslims, Alī Ibn Yaḥyā Ibn Muḥammad the son of great master (shaykh al-kabīr), the star of truth and religion, ‘Umar al-
Suhrawardî, Allāh sanctifies the souls of those who passed away and continues
his blessing on the remaining ones.- asked me to write what I collected about
chivalry. Therefore, I found his reply as necessities of nobility. And for me it was
lack of reward and weak strength. [525]

Thus, I completed it with importance and the below introduction, for a little
is better than nothing, and named it “A gift to brothers on the character of the
young men”, and I arranged it with introduction, ten chapters and conclusion. The
introduction contains three sub-sections. [526]

5.1.1 FIRST INTRODUCTION

ON THE REALITY OF CHIVALRY (FUTUWWAH)306

Be aware that chivalry is appearance of the inborn nature (fitrah), in its pureness
and delicateness and to control it in accordance with the required development
by. The chivalry is an attribute that follows the readiness of perfection, [and]
necessary for the pure Abrahamic inborn nature, as the Most High Allāh said
about it in Qur’ān: “But only he (will prosper) that brings to Allāh a
wealth sound heart.”307

When a human’s inborn nature stays pure from plagues temptation and its
qualities, and when it is pure and shiny and released from the natural veils and
corporal desires, and is ready to gain [quality of] perfections [of the inborn
nature] and is eager to reach its ultimate and defeated the ego, and overcame its
enmity, and broken its dignity and prevented his movements, and released from
materialistic things and law qualities, and raised to the brilliant levels through

\[306\] Futuwwah literary means youth, adolescent and chivalry, See: Maa Z. Madina (2007), Arabic

\[307\] Al-Shu’arā’, (26: 89).
excellent will and noble stations, and ascended from sensuality costume, lust and anger to the ultimate human’s virtues, and avoided all immoral qualities, and sought every good traits and abstained from law things and evils, and infatuated noble characters and virtues, then nobility (muruwwah) will be attained. When the virtues related to chastity (ḥayā’) and courage is won, and the basis of guidance and justice is established, the chivalry will be achieved. Therefore, nobility is the purity and clarity of inborn nature and chivalry is its brilliance and glory. It (chivalry) is the base and beginning of sainthood. As nobility is the base and foundation of chivalry, the one who does not possess nobility, does not have chivalry, and the one who does not hold chivalry does not have sanctity. Since nobility is the result of connection between Allāh and His servant through the pure inborn self, in this regard, the Prophet (p.b.u.h) said: [527]“Condone the noble person’s faults; since, none of them commit mistakes unless his hand is in Allāh’s hand and He enhances him”.

It’s [nobility] axis is chastity, when the chastity is perfect, the nobility is completed. The chivalry is the singe of being close to Allāh and its axis is courage. When courage is completed, the chivalry is accomplished. [However], the courage is not complete, unless through certainty, which caused the safety. Therefore, fear is the root of uncertainty. The Most High Allāh said about people of chivalry:

308 Chastity is a Divine reality of the nature quality for the human that it is survived in the hidden light, se cited by Kāshānī (1992), Ḫūṭṭālī fi al-Ṣūfiyyah, Studied by ‘Abd al-‘Āl Shāhin, Cairo, Dār al-Manār, first ed., p. 348.

309 In Persian version, Kashānī has quoted this Hadith from ‘Alī ibn Abī Ṭālib. In the meaning that by Allāh’s grace the young boy will succeed to correct their faults, See: ‘Alī Ibn Abī Ṭālib, Nahj al-Balāghah, Ḥikmah 19, by Fayd al-Islam, Tehran, Faqih Publ., p. 1095; Bahā’ al-Dīn al-Abshībahī, Al-Mustaqaf, Vol. 1, p. 272. (www.ahlalhdeeth.com/vb/showthread.php?t=161426); In this regard, Suhrwardī quoted a narrative form Muhammad (p.b.u.h) in his chivalry letter that the one who does not persist to commit sin, but he dose and repents, his repentance is accepted even for seventy times. See: Suhrwardī, Futtuwwat Nāmeh, p. 133.
“… They were youth, who believed in their Lord, and we advanced them in guidance. We gave strength to their hearts: behold, they stood up and said: “Our Lord is the Lord of the heavens and of the earth: never shall we call upon any Allāh other than Him: if we did, we should indeed have uttered an enormity!”  

The phrase “who believed in Allāh” means that they became believers because of their clarity, preparation and integrity of inborn nature, and the cardinal light of guidance. The phrase “we advanced them in guidance” refers to their certainty that Allāh succeed them to request for it. The phrase “We gave strength to their hearts” means that Allāh gave their hearts power and patience to leave their wealth and homes behind to escape to caves for saving their belief. Allāh gave them courage to present their belief in “Unity of Allāh” (tawhīd) and to appear Islam, when “They stood up” against indifferently force of oppressor Decius, and they abandoned worshiping idols by saying “Our Lord is the Lord of the heavens and of the earth”.  

It is quoted that People of the Gospel (Injīl) acted sinfully and their kings exceeded (in this way), so that they praised idols and forced people to worship them. This became firm by Decius, when he wanted some of a noble group of citizen to run his commands and threatened them to death; but they refused to

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310 Al-Kahf, (18: 13-14).
311 In PTIKF is written: The cardinal light is necessary for pure inborn self.
312 PTIKF: The stage of witnessing and source of certainty (‘ayn al-yaqīn).
313 Gaius Messius Quintus Decius Augustus (ca. 250 C.E.), was Roman Emperor, who issued edict for suppression of Christianity, See: Martin Novak, Ralph (2001), Christianity and Roman Empire: Background texts, London, Continuum International Publishing Group, p. 121.
314 Al-Kahf, (18: 14).
315 The word Injīl is used to refer to the scripture of the Gospel meaning the Christian; however, as the People of the Cave were the only Christian in the time of Decius, it seems that Injīl could not be appropriate term here and it may be “Ahl al-Hayf”, the residence of a state. See: Leaman Oliver (2005), Encyclopaedia of the Quran, USA, Routledge, p. 297; Leeming, David Adams (1998), Mythology: The Voyage of the Hero, USA, Oxford University.
accept it. Instead, But, they presented their belief in Allāh and tawḥīd,\textsuperscript{316} and escaped to the cave, as the story is well known.

This will happen, when man attains chivalry or sanctity, they believe in their Lord with the certainty faith,\textsuperscript{317} and theoretically by inference (istidlāl) or opening (mukāshafah).\textsuperscript{318} “We advanced them in guidance” refers to the guidance to vision of certitude\textsuperscript{319} (‘ayn al-yaqīn) and the station of witnessing (mushāhadah).\textsuperscript{320} “Gifted their hearts strength” means that we (Allāh) gave them strength by patience for doing deep struggle (mujahadah) and to leave common bodily desires and related sense behind,\textsuperscript{321} indeed, we (Allāh) gave them courage to fight the devil (al-Shayṭān) and resist against desire and pleasure (hawā’),\textsuperscript{322} by carrying out the Unity (bi kalimah al-tawḥīd), against giant soul who demands evil by being detached and unconcerned when he is blamed for leaving the obedience of the God of pleasure, and call them to worship the idols of body (self desire). When the oppressor ruler of the demanding soul (nafs ammārah),\textsuperscript{323} lead them to evil, they rejected her call to praise Allāh by obsession and worshipping corporal idols. As they said, “Never shall we call upon any Allāh other than Him: if we did, we should indeed have uttered an enormity.”\textsuperscript{324} Otherwise, if we recede

\begin{itemize}
\item \textsuperscript{316} According to Kashānī, tawḥīd in ethic means to consider that the entire kingdom and appearance and the whole actions are from Allāh, as cited in Iṣṭilāḥāt al-Ṣūfiyyah, p. 378.
\item \textsuperscript{317} Al-Kahf, (18: 13).
\item \textsuperscript{318} According to Kashānī, mukāshafah is to witness the substances and their states in reality and the right achievement by the study the manifestation of the Allāh’s attributions; however, he defined it in ethic as to know the manner of gaining Divine attributions, as cited in Iṣṭilāḥāt al-Ṣūfiyyah, p. 346.
\item \textsuperscript{319} Al-Kahf, (18: 13).
\item \textsuperscript{320} Al-Kahf, (18: 13).
\item \textsuperscript{321} \textit{PTIKF}: This is the stage of attendance (ḥudūr).
\item \textsuperscript{322} \textit{Havā’} is the tendency of the soul to the appropriate temper and to recede from the correct direction to the incorrect, as cited in Iṣṭilāḥāt al-Ṣūfiyyah, p. 72.
\item \textsuperscript{323} The sensuality self is the faculty that leans to the corporal nature and commands to the pleasures and sensational lust and absorbs the heart to the law direction, which is the home of the evils and the source of the alien characters and bad actions. As it is said in the Qur’ān, Yūsuf, (12: 53): “Undoubtedly the soul excessively commands towards evil”, as cited in Iṣṭilāḥāt al-Ṣūfiyyah, p. 115.
\item \textsuperscript{324} Al-Kahf, (18: 13).
\end{itemize}
and retreat the unity (*shirk*), then we committed a great sin. As Quran said:”… For false worship is indeed the highest wrong-doing.”  

5.1.2 SECOND INTRODUCTION

**THE ORIGIN AND APPEARANCE OF CHIVALRY**

As we said before, chivalry is the basis and foundation of sainthood. When sainthood has appeared, the chivalry is complete; since the end of chivalry is the beginning of sainthood as the end of nobility is the beginning of the chivalry. And, the way of sainthood is based on morals, conduct, states, opening, knowledge and witnessing, which leads to annihilation in Allāh (*al-fanā’ fī Allāh*). The way of chivalry is isolation of morals and conduct, which leads to liberate inborn nature from the limitation of nature (temper). When the inborn nature is free [from all impurity], the goal is attained. The virtues are necessary within human beings but the vices are accidental obstacles from the human inborn nature. We know about it by His (Allāh) word –the Most High–:" … It gets every good that it earns, and it suffers every ill that earns….“ Therefore, *iktisāb* is a kind of gaining with intention and purpose [for himself], while *kasaba* is a kind of getting coincidentally; hence, the goodness (*khayrāt*) benefits the inborn nature regardless how it has been achieved. Since, they (*khayrāt*) are necessary and required for the inborn nature, and the vices could not harm it (the inborn nature), unless the goodness is considered with intension, if they (vices) are attained [with intention], the inborn nature dies and carries off peculiarity.

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325 *Al-Luqmān*, (31: 12).
326 This chapter is set as the fourth chapter of introduction in *PTIKF*.
327 According to Kāshānī, annihilation to Allāh in ethic means the annihilation of whole human’s qualities in to the Divine ethics, as cited in *İştiilāḥat al-Ṣaḥīyah*, p. 367.
328 *Al-Baqarah*, (2: 286).
obstacles; since, it is ascending from the darkness of oneself and sources of dirt.\(^\text{329}\)

The beginning and the key of sainthood, from which spreads union and on which appears chivalry and sainthood—the beginning of sainthood is the sacred Abrahamic oneself. The Abraham, the friend of Allāh, (khalīl Allāh), (a.s)\(^\text{330}\) was the first one, who released from the world its pleasure, was devoid from its beauty and lust, and isolated from his father and his tribe, and sustained all difficulties and troubles for the love of his Lord. He traveled his journey towards Allāh, leaving his family, his deares, homes, usual pleasures for Him, and he endured being away from home and was patient in battle. He presented his courage by breaking the idols and resisted against his tribe until his enemies testified his chivalry, as Allāh said:” They said, “We heard a youth talk of them: he is called Abraham.”\(^\text{331}\)

And so his enemies affirmed his superiority.\(^\text{332}\)

Therefore, he is the source of strengths and the appearance of chivalry both in inward and outward. He also set its foundation and rules, and developed it

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\(^{329}\) \textit{PTIKF}: As the vices have not the same essence with the soul, they would not establish in the soul except by doing it frequently with intention; otherwise, the soul would be pure by the repentance and to avoid committing it again. So, the soul will return to its initial pureness. It is like water that its essence is required to be cold and it becomes warm by the fire, but as long as it distances from the fire, it become again cold. However, after transfusion it would be difficult, like sulfur water spring that its sulfur cannot be separated from the water.

\(^{330}\) \textit{Khalīl} is the highest kind of friendship. It is higher than ḫābīb and saff; since, khalīl is someone, whose entire heart is covered with the love of Allāh and it never links to anything except the love of Him. See: Al-Ghazālī, \textit{Iḥyā’ al-‘Uūd al-Dīn}, Vol. 2, chapter: The rights of the Muslims, relative and neighbors, p. 117.

\(^{331}\) \textit{Al-Anbiyā’}, (21: 61).

\(^{332}\) This verse is a part of poem, which is known as \textit{Jaljaliyyah} (الجلجلية) written by ʻUmar Ibn Ḥāshim to Muḥammad Ibn abī Sufyān. (www.alkafeel.net, قسم الشعر الفصيح)، Ibn Abi al-Hadīd (2007), \textit{Sharḥ Nahj al-Balāghah}, Studied by Muḥammad Ibrāhīm, Dār al-Kitāb al-ʻArabī, Vol. 4, p. 577.
from the beginning to the end. He traditionalized the feast and hospitality. He made a vow not to eat alone until his death, and accomplished his chivalry by sacrificing his son and leaving all his fortune behind, while he was enjoyed that he was called by Allâh the firend (khalîl) and he disdained himself as he became closer to glorification [529] of His (Allâh) great Name.

The pole of chivalry, through him its deviation was rectified and its curvature was stabled, is my master, Amîr al-Mûminîn ‘Alî Ibn Alî Ţâlib (blessing and peace upon him), who reached the ultimate stage of asceticism and piety and attained the final stage of courage and endurance, and he insisted after three days [of fasting], to give the food [to others] until he became the one to whom Allâh revealed the verse: ”And they feed, for the love of God, the indigent, the orphan, and the captive”.

He rescued Prophet with his life in the night when Prophet left Mecca, and he gave up his life to people who wanted to kill him. And, because of his high stability and perfect certainty, he endured his spirit for fighting with Islam’s enemies; so that Gabriel (a.s) said about him:” There is no youth save ‘Alî’. The relation of Abraham’s chivalry to ‘Alî (a.s), is like the slaughter of the son for redemption of himself. It will be complete by the seal of sainthood means

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334 PTIKF: It is quoted that Gabriel asked the Allâh how Abraham is attained the high level of nobility, while he possesses lots of fortune. Allâh said: “His heart is with us, not with the money, if you want you can prove him.” Gabriel has appeared to Abraham while he praised Allâh with pleasing song:”The most glory and holy is the Lord of the angles and spirit.”Abraham liked Gabriel’s pray very much and asked him to repeat it again. Gabriel told:” If you give me one third of your fortune I will song it again.” Abraham gave to him and Gabriel song one more time. However, Abraham was so delighted to hear his pray as he again give him another one third of his fortune and at the end give all his possession in order to hear his pray again.”
335 Al-Insân, (76; 8).
Mahdī in the Last time (a.s). As the first point of prophecy was Adam, the serene friend of Allāh (a.s), and its pole was Abraham, the friend of Allāh (a.s) who was assigned to follow him. And, the seal of it was Prophet Muhammad, the beloved one (p.b.u.h). 337

The relation of chivalry of ‘Alī (a.s) to Abraham is like the relation of the prophecy of Abraham to Adam (a.s). Thus, the one who adheres to him, and his heart beats for him, is qualified to overflow by his graces and to be flourished by him. Therefore, it is necessary to follow and obey him and to ask for help from his sacred spirit and to abound from his pure oneself, until he is prepared to take some of his states (ahwāl). Then, he can benefit from the lumen of his lights by his power of love; in order to be complete, according to the [own] talent and to attain his ultimate goal and ambition, when his love is deeply rooted in him (‘Alī) and the perfect obedience and submission toward him is accomplished. Allāh knows better! [530]

5.1.3 THIRD INTRODUCTION

THE FOUNDATION AND STRUCTURE OF CHIVALRY 338

As it is explained, chivalry is appearance of the light of inborn nature from the veil of potentiality to utterance of actuality. Thus, its principles would be things that purify the soul and refine the heart by good deeds and graceful conduct, satisfactory character, admirable habits, praiseworthy habits, excellent pretension, correct thoughts, sincere intents and everything that discourages man from evils and keeps him away from bestial acts, plus eliminates the veils of self darkness and unveil the luminous truth of belief.

337 PTKF: It is referred to the Nisā’, (4:125).
338 PTKF: This chapter in Persian version is set as the fourth introduction.
This matter is related to shame (al-ḥayā’). It is self limitation and fear to commit shamefulness. Therefore, it implicates the dignity of the essence of self and purification of inborn nature in its origin, and [depicts] the ability of distinction between beauty and ugliness, and to reject ugliness to rise for worthiness; as if, the preparation of the pureness of chivalry needs to know the defect of self and to escape from evils and to request the virtues. Thus, the holy Prophet (p.b.u.h) said: “The shame is the sign of belief”\(^{339}\) and Amīr al-Mu’minīn (the leader of believers) (a.s) said: “People do not see the fault of the man, who has the character of shame.”\(^{340}\) The poet said:

For your father, there is no goodness in his life in this world, if the shame is gone”\(^{341}\)

The beginning of the virtues is chastity (al-‘iffah), which is the basis of nobility. Its principles and doctrine is mentioned by its pole, who transcended its quality and stabilized its basis. As ‘Alī Ibn Abī Ṭālib (a.s), leader of believers said: “The basis of chivalry is loyalty, honesty, security, generosity, humility, advise, guidance and repentance.”\(^{342}\)

The one, who does not possesses these characters, does not deserve chivalry. He (a.s) taught its perfection, when he was asked about chivalry:

“Chivalry is forgiveness, when you are in power, and it is humility at the time of

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\(^{342}\) The reference of this narrative is not founded in the authentic sources.
wealth, and it is generosity when you are in a state of deficiency and donate without any expectation.

Therefore, chivalry is attained, when all these moral virtues are settled in self and the soul is void of evil qualities.

The virtues are limited in four famous categories: chastity (‘iffah)\(^{343}\), courage (shajā‘ah), wisdom (ḥikmah)\(^{344}\), justice (‘adalah).\(^{345}\) [531]

Each two characters of the eight principals mentioned by the founder of chivalry (a.s) are gathered in one of four categories. The cardinal category [of the virtues] is the basis and origin and the rest [of virtues] will follow it. As long as the later follows the cardinal category, which is the rank of ultimate purpose and degree, which when ever it reaches, then all of them are united and none of them are omitted. So, the repentance and generosity is in the category of chastity, the humility and security in the category of courage, honesty and guidance in the category of wisdom and loyalty and advice in the category of justice.\(^{346}\)

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343 Chastity is to seek the breaking the incitation of the closeness and to seek the incapable of the soul and frightened form the love, as cited in Īṣāḥāḥ al-Ṣūfiyyah, p. 252.

344 Wisdom is the knowledge of the reality of the things and their characters, features and provision. It is the system and organizes of the creation and to act according to it. Qur’ān said (2: 269): “He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good” (Īṣāḥāḥ al-Ṣūfiyyah, p. 83)

345 Al-Ghazālī, Mīzān al-‘Amal, p. 70.

346 According to the Akhlāq Nāṣīrī of Kawjah Naṣīr al-Dīn Ṭūsī, the base of virtue is recognized as the moderation the virtue and the virtues are studied in the categories of genus (ajnās), type (aun), class (asnāf) and members (afrād). In fact, according to virtue, some of them are identified as genus and the rest are categorized as type, class and members. On the basis of this classification, Kawjah Ṭūsī explained fifty qualities of human virtues, See: Kawjah Naṣīr al-Dīn Ṭūsī (1981), Akhlāq-e Nāṣīrī, ed. Muqtarb Minū & Haydarī, 2th ed. Tehran, Khawrazmī, p. 27; Fahlī, Magid (1991), Ethical Theories in Islam, Leiden, Brill, p. 133.
5.1.4 CHAPTER ONE

THE REPENTANCE (TAWBAH)

We started with repentance because it is the base and principle of the chastity (‘iffah).

The chastity is to turn desire from required passion to necessary right thought, and to leave its devotion to win freedom. This is the perfection and modesty of bestial faculty, which is the first faculty that appeared from faculty of the soul and behaves according to the pleasure, in order to perish. Passion calls to evil, greediness, ravenousness, curmudgeon, and to change men’s determination. Passion descends him to the stage of women, and covers him with shame and ugliness, and negates his honor and power, dismisses the zeal, and overcomes the security.

The repentance is returning from what is forbidden, according to legislation (shar‘), and from what is honorably contempt by intellect including saying, practice and intention. In this regard, Ibn Abbās (my God be pleased with him) interpreted His (Allāh) Most High word: “Turn to Allāh with sincere repentance”. The repentance should be done with the sincere heart, in the meaning that the repentant should repent with his heart and ask orally for forgiveness. He separates from the body and mind and decides never turn back to them.

347 Here, it is used the word (لبس) two times wrongly. The second word must be (سلب), which is corrected by the researcher after referring to the copy of description.
348 ‘Iffah is the virtue for the faculty of passion and its control is easy for the faculty of intellect. The indulgence of this virtue is to wanton of pleasures which are faulty according to the intellect and the side of wastage is to be lazy to achieve what is appropriate according to the intellect, as cited in Al-Ghazālī, Mizān al-‘Amal, p. 77.
349 Al-Taḥrīm, (66: 8).
The innocent Imām, Zayn al-ʻĀbidīn ‘Alī Ibn Ḥusayn (a.s) told:” The repentance is not [532] orally, rather it is returning from the sin practically”.

The repentance is the first step of chivalry and the basis of its principles and the beginning of its path (tarīqah). A real chivalrous is one who intends to turn away from things and never go back; since, the determination of men and faculty of stability are necessary; so that chivalry could not be valid without them. Thus, repentance needs patience (ṣabr) with avoiding pleasures, desires and affections.

The patience means self-imprisonment from submission and lust, and resistance against his orders. Allāh, the Most High said:” And no one will be granted such goodness except those who practice patient and self-restraint none but persons of the greatest good fortune”. There is a composition from Amīr al-Mu’minān (a.s), which says:

I saw and experienced,
for patience is an end, which is praiseworthy
there are a few, who seriously struggle to gain it
while who requests for patience, his end is certainly victory

It (patience) leads to complacency (da‘ah); in the meaning that the soul is in peace at the time of the fever of the carnality. Therefore, Allāh, the Most High, said:” Nor strain thine eyes in longing for the things We have given for

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351 The source of this Ḥadīth is not found in the authentic sources and it is not mentioned in the Persian version.
352 Patience in ethic means the virtue of perseverance to hold chastity and piety and to resist at time of difficulties, as cited in Iṣṭilāḥ Ālī Shīrāzī, p. 246.
353 Al-Ghazālī also classified patience beneath the virtue chastity. It is the resistance of the soul against the passion and pleasure. The lower stage if patience is to avoid complaining and the higher stage is the satisfaction (riḍā’); since, the patience may be with suffering but in the stage of satisfaction, there is no pain and joy, as cited in Mīzān al-ʻAmal, p. 82; Iḥyā, Vol. 4, p. 138.
354 Fuṣūlāt, (41: 35).
enjoyment to praises of them, the splendor of the life of this world, through which We test them”.  

And it (complacency) needs dignity (waqār), which means to think to the manner of applying the wish. The Prophet (p.b.u.h) said:”The one, who deliberates harvest and worried, who hurry, makes mistake and get worried.

It (dignity) needs piousness pious (wara‘). It is to avoid from ugly things and to attend with good deeds. Amīr al-Mu’mīnīn (a.s) said:” Who avoids being pious is not wise”.

And it (piousness) needs good conditions to love what perfects the soul. That [good condition] requires regularity (intīzām), which is to estimate things and to arrange them according to the interest. Amir al-Mu’mīnīn [533] said:"Be estimator (muqaddar) and do not be stingy (muqtarra)".

Regularity leads to contentment (qanā’ah). It is the carefree on the manner of living and to limit oneself to the sufficient life. The Prophet (p.b.u.h) said “The wealthy person is not who possesses nonessential fortune, while who has

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355  Tāhā, (20: 131).
356  Al-Ghazālī discussed this virtue as subordinate the courage. According to him, it is the mean between vanity and humility. It is the state of correct evaluation of self, as cited in Mizān al-ʿAmal, p. 79.
358  This virtue is also studied as the subordinate the virtue of chastity, according to al-Ghazālī. It is the middle statues of hypocrisy and disgracing and to decorate the soul by the righteous deed and to want to perfect the soul and come to close to the Allāh without hypocrisy and reputation, as cited in Mizān al-ʿAmal, p. 83.
360  Al-Ghazālī also discussed this virtue as subordinate the chastity. According to him, it is the condition of the soul, which leads the soul to establish harmony on what is benefited for it, as cited in Mizān al-ʿAmal, p. 83.
362  Al-Ghazālī also studied it as the subordinate the chastity and means the well measure of the livelihood without loving it, as cited in Mizān al-ʿAmal, p. 83.
Amir al-Mu‘minin (a.s) asserted “It is enough to have kingdom of contentment and it is beautiful the gift of good manner.”

The contentment leads to freedom (ḥurriyyah), it is the capital of chivalry and heading of the nobility and it is a he fundamental condition of both [chivalry and nobility]. Because, the youth (fatā) is the one who does not worship the sensuality and does not oppress to others for his life, and is free from the bond of desires and lust. He must release from the bind of his powers and be satisfied with what Allāh gave him, unrestricted by saving money to become greedy. One, who worships his desire is far from maleness (rajūliyyah) but is close to effeminacy (al-khunūthah) and a childish manner. It (freedom) is to gain fortune without contempt abusing it, and to expend it for graceful and admirable deeds lacking of duplicity and expectation. The Prophet said (p.b.u.h): “The one, who goes with his string and brings the bound firewood on his back and sells them, Allāh assume his manner, which is best for him than to beg people to give him something or ban him from it.” Amīr al-Mu‘minin (a.s) said “Blessing for those, who conquered his soul and remedied his profits and restored his secret and improved his creation and spent surplus of his fortune and detente his tongue”. He (a.s) also wrote: [534]

For me moving the peaks of Rocky Mountains is preferable than requesting people’s grace.

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365 It is to break to be slave of others and it has different levels as the popular freedom, which is to be free from the slavery of the lust and the particularly freedom that is the annihilation of his will to the Allāh’s will and the private freedom that is to be free from rituals and effects and to annihilate in the manifestation of the light of lights, as cited in Iṣṭilāḥat al-Ṣūfiyyah, p. 82.
It (freedom) needs nobility (muruwwah), it is to avoid from lusts and needless of people, and to despair from what they possess and to preserve his dignity, to give what normally benefits him so that he will be free from dishonor. Allāh, the Most High, revealed to David\textsuperscript{368}: “Oh, David! Be friend only to those, whose nobility and religion is completed.”

And the perfection of nobility is generosity, which is the ultimate chastity and its finality.

5.1.5 CHAPTER TWO

GENEROSITY (SAKHĀ’)

Generosity is to give benefit from what is necessary to the proper person in the manner without hurting, without expectation and intension, and to not expect any praise and commendation. It is the ultimate rank of chastity and the higher stage of it (chastity) is its end [of generosity], which is the last step for the chivalrous one. If the chivalrous possesses generosity as a characteristic, so he holds all kinds of chastity;\textsuperscript{369} thus, he deserves to be praised and venerated and proceeds to adhere. Allāh, the Most High, said: “And those saved from the covetousness of their own souls- they are the ones that achieve prosperity”.\textsuperscript{370} The Prophet (p.b.u.h) asserted: “I love the generous ignorant more than greedy pious.”\textsuperscript{371} And

\textsuperscript{368} David was a king, whose kingdom was strong and greater. He was righteous ruler and brought peace and prosperity to his people and Allāh honored him messenger. See: Woodhall, Ruth (2008), Stories of the prophets in the Holy Koran, USA, Tughra Books, p. 80.

\textsuperscript{369} Al-Ghazālī studied this virtue as the subordinate the virtue of chastity. It is the statue between prodigality and frugality. It means to give easily and to prevent to have something before to achieve the merit of having it, as cited in Mzān al-‘Amal, p. 82; Suhrawardī, Futuwwat Nāme in: Rasā’il Jawān Mardān, Corrected by Murtidā Šarrāf (1993), Tehran, Mu’in Publ., 2th ed. p. 96.

\textsuperscript{370} Al-Hashr, (59: 9).

\textsuperscript{371} Tarmadhī, Sunan al-Tarmadhī, Vol. 4, p. 302.
Amīr al-Mu’mīnīn (a.s) said: “The one, who gives in the time of indigence, will give in the time of wealthy.”\(^{372}\)

The lowest stage of generosity is remission (musāmahah) that is to abstain willingly from the wealth, which is unnecessary to keep it.\(^{373}\) As Allāh, the Most High, said “If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if ye remit it by way of charity, that is best for you if ye only knew.”\(^{374}\)[535]

The Prophet (p.b.u.h) said: “Those, who consider the poor or fix his problem, Allāh will put them under His throne’s shade in the Last Day; the Day, there is no shade except His.”\(^{375}\)

Thereupon, it is magnanimity (samāhah) that is to grant, what is pointless to give in the way of grace. The Prophet (p.b.u.h) said: “Magnanimity is profit.”\(^{376}\) And Amīr al-Mu’mīnīn (a.s) said “Be magnanimous and do not be a squanderer.”\(^{377}\)

Furthermore, it is equality (muwāsāt), that is to spend money to help friends in as much as to share with them what is assigned to them. The Prophet (p.b.u.h) said “The blessing of fortune is by giving Islamic tax (zakāt)\(^{378}\) and equality of believers (mu’minīn) and relationship with relatives.”\(^{379}\)


\(^{373}\) Al-Ghazālī studied also this virtue as subordinate the faculty of chastity. It is to pass up willingly from some of his own right. It is a mean between conflict and claim for his right and negligence to obtain it (*Mīzān al-ʻAmal*, p. 82).

\(^{374}\) *Al-Baqarah*, (2: 280).

\(^{375}\) This narrative could be found in various forms in different sources: *al Kāfī*, Vol. 8, p. 9; al-Mustadrak, Vol. 2, p. 29 and Musnad Ahmad, Vol. 2, p. 359.


\(^{378}\) Islamic law, through which Muslims have to give a fix portion of their wealth to charity.

\(^{379}\) This Ḥadīth is not found in authentic references.
Moreover, it is magnificence (karam) that is to grant easily and cheerfully.\(^{380}\) As the Allāh, the Most High, said “And the likeness of those who spend their substance, seeking to please Allāh and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest”.\(^{381}\) And Mīr al-Mu’minīn (a.s) stated “Graces imposed predestination.”\(^{382}\)

The next one is being magnanimous (al-nabl) that is to give while you enjoy.\(^{383}\)

Further [sub-quality] is preference (al-ithār).\(^{384}\) It is to grant, while you need it. Allāh, the Most High, said “But give them preference over themselves, even through poverty was their (own too).”\(^{385}\) It is the entirety of honor and greatest situation, the best outcome of character, and the summit of sublimity, according to the people of chivalry. Through it (preference), their destiny will be preceded and their steps will take the lead, and they will despise all virtues except [the stage] of precedence, and disdain every trait excluding it. One, who achieves it, attains the great bowl and the one, who succeeds with it, succeeds the higher joy.

\(^{380}\) Al-Ghazālī discussed this virtue as the first subordinated virtue to courage. According to him, magnificence is the middle stage between lavishness and spender. It is to spend gladly for things of high merit and the great public usefulness. It can also call as freedom (ḥurriyyah) (Mīzān al-‘Amal, p. 78). Suhrawardī distinguished karam from sakhā’. According to him, who is Sakhī is not necessary being Karīm; since, the one who is Karīm give without any expectation; however, the level of sincerity of Karīm is lower than the Sakhī; thus, the Sakhī sometimes considers the reward (Suhrawardī, Futuwwat Nāmeheh, p. 97).

\(^{381}\) Al-Baqarah, (2: 265).

\(^{382}\) ‘Alī Ibn Abī T’ālib, Nahj al-Balāghah, Ḥikmah 224, p. 508.

\(^{383}\) Al-Ghazālī classified this virtue as subordinate to courage. It is the happiness of the soul at time of giving, as cited in Mīzān al-‘Amal, p. 79.

\(^{384}\) It is to sacrifice for others from what belongs to you or you need it, as cited in Iṣṭilāḥāt al-Sufiyyah, p. 256.

\(^{385}\) Al-Ḥashr, (59: 9).
Hudhayfah al-'Adawi stated “I left at the day of al-Yarmuk looking for my cousin. I took some water with me and told to myself, if he still breathes, I will water him and wipe his face with it. Then as I found him, I asked him: Do you want me to give you drink? He mentioned to me: Yes! Then a man says: Ah! Them my cousin said to me: let go to him. He was Hisham Ibn ‘Ash. So, I asked him: Do you want me to give to drink? Hisham heared the other (one) says: Ah! Then he said: Let go to him. And when I turned to him, he was dead. Then I returned to Hisham, but he was already dead. And as I came back to my cousin, I found him dead too.387

There are uncountable stories about sacrifice; however, I preferred to choose and write the short one.

5.1.6 CHAPTER THREE

HUMILITY (TAWĀDУ)

Humility is the first quality of courage’s characteristic. It is to direct anger toward a necessary, correct notion, and to have a clear mind by acting bravely in the state of fears and occurrence of misfortune and difficulties. Allah, the Most High, said “And their Lord hath accepted of them, and answered them and those, who left their homes or been driven out therefore, or suffered harm in My Cause,

386 The Battle of Yarmuk is a major battle between the Muslim and the armies of the Eastern Roman Empire. See: Nicolle, David (2009), The Great Islamic Conquests AD 632-750, USA, Ospery Publishing, p. 49-51. The story of this battle can be also found in: Al-Tabari, Tārikh al-Tabari, Vol. 4, p. 28; Ibn al-Athir, Al-kāmil Fi al-Tārikh, Vol.2, p. 200.
387 PTIKF: The perfection of scarify is according to the eternal welfare; since, for the possessor of the chivalry the entire worldly goodness are finite and do not worth for him. It is quoted that ‘Ali (a.s) preceded people to greet them for forty years and did not let anyone to overtake him in this regard. He was asked about the reason. He quoted from the Prophet (p.b.u.h) that precession to greeting has great reward. I collected that reward until today but now I am giving up that reward to be collected by others.
388 It is the behavior of the human as a slave and his submission to Allah’s order and His rule (Iṣṭilāḥat al-Ṣāfiyyah, p. 260).
or fought or been slain-verily, I will blot out from their iniquities.” And the Prophet (p.b.u.h) said: “Allâh loves courage even that which made kills a snake”. The courage is the completion and moderation of an aminal power that seeks for fame, inclines toward subjugation and power leading by exaggeration towards arrogance, exaggerate toward vanity, hatred and temerity or by negligence leads toward fright, weakness, fear and disappointment, all which brought away man’s perfection and his dignity perfection and his glory go and detract his greatness and majesty, and disdain his worth and despise his mind.

Humility, however, is to respect people of virtues, from relatives and brothers, to someone who is financially lower than him, but his honor and virtue is the same or even more than his. Everyone is given dignity (by Allâh), according to his degree. Humility is because of considering less the right of the soul and lack of interest toward its importance and effects. Allâh, the Most High, said “And lower thy wing to the Believers who follow thee.” And Prophet (p.b.u.h) said “There is no one, who behaves modesty (37) before people for Allâh, unless He will raise him”. ‘Alî (a.s) also asserted “Ornament of believers is humility.”

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390 This narrative is cited by Ibn ʿArabî in Futûḥât al-Makkiyah, Vol. 20, chapter 36: The knowledge of Christians, their genealogy and principles.
391 According to al-Ghazâlî, courage is the middle stage between two vices as temerity and fear. The temerity is the side of indulgence and the man does something, which is not approved by the intellect. However, feat is the side of wastage and the man does not do something, which its performance is necessary and here the grade of the man’s anger is reduced of its necessary level. Yet, the man with the character of virtues is the one who act, where has to be done an action and knows how to act, as the Quran said: “Muhammad is the Messenger of Allâh ; and those with him are forceful against the disbelievers, merciful among themselves.” Fath, (48: 29). See: Mizân al-ʿAmal, p. 71.
392 Al-Shuʿarāʾ, (26: 215).
394 Majlisî, Bihâr al-Anwâr, Vol. 77, p. 120.
It (humility) needs gentleness (al-ḥilm) that is serenity of soul, and to leave trouble in the time of anger.\(^{395}\)

The friendliness (al-rifq), toleration (al-mudārāḥ) and other tender treatments are close to it. It needs lack of thoughtlessness, that is to deliberate by arguments and legality of wars. As Allāh, the Most High, said “Fight in the cause of Allāh those who fight you, but do not transgress limits.”\(^{396}\) And Amīr al-Mu’minīn (a.s) said “The exaggeration in argument is a sin.”\(^{397}\)

Stability (al-thubāt) is the power of resistance against suffering and difficulties.\(^{398}\) Allāh, the Most High, said “How many of the prophets fought and with them large bands of Godly men? But they never lost heart if they met with disaster in Allāh’s way, nor they did weaken nor give in. And Allāh loves those who are firm and steadfast.”\(^{399}\)

The stability is a part of patience to which Amīr al-Mu’minīn (a.s) mentioned “Patience has twofold, patience to what you hate and patience to what you like.”\(^{400}\)

And it requires the possibility of hard work, in the meaning that to endure bodily ills, soul’s problems and to suffer the limbs of body for gaining good deeds and benefaction. Allāh, the Most High, said “And those, who strive in Our cause, We will certainly guide them to Our Path.”\(^{401}\)

\(^{395}\) Al-Ghazālī also studied gentleness as subordinate the courage. It is the mean between impatience and lethargy, which give the soul the state of dignity, as cited in Mizān al-ʿAmal, p. 79.

\(^{396}\) Al-Baqarah, (2: 190).

\(^{397}\) ʿAlī Ibn Abī Tʻālib, Nahj al-Balāghah, al-Hikmah 298, p. 528.

\(^{398}\) Al-Ghazālī also discussed this virtue as subordinate the courage. According to him, it is the intensity of the soul and its avoidance from the weakness, as cited in Mizān al-ʿAmal, p. 79.

\(^{399}\) ʿAbd ʿImrān, (3: 146).

\(^{400}\) Nahj al-Balāghah, al-Hikmah: 52; Tha’ālabī, al-Tamthīl wa al-Muḥādīrah (1981), Studied by Abd al-Fattāḥ Muhammad, p. 415.

\(^{401}\) Al-ʿAnkabūt, (21: 69).
It (humility) needs sagacity (al-shahāmah) that is to strive for great matters and sorts of glory and nobleness, which deserve graceful memory.\(^{402}\) The Prophet (p.b.u.h) said:”Allāh loves noble things and its supervision and hates its inferior.”\(^{403}\) [538]

The bounty requires magnitude of the soul (kibar al-nafs); it means to despise prosperity and ability to take nobility and humbleness. Allāh, the Most High, said “Say: The enjoyment of this world is short.”\(^{404}\)

Amīr al-Mu’mīnīn declared “The one, who magnifies his soul, his passion becomes less important to him.”\(^{405}\)

It (magnitude) needs forgiveness (‘afīw), because the great soul does not effected distress by the distress neither by the mischief of others and the gravity of their crimes is not heavy for him. The forgiveness is to leave the revenge in the time of power. \(^{406}\) Allāh, the Most High, said “Who restrain anger, and pardon (all) men: for Allāh loves those who do good.”\(^{407}\) The Prophet (p.b.u.h) stated “Do not be like opportunists, who says be nice to people who treat you with kindness; but if they deal badly, macerate them, but to get used to treat people nice if they act well and if they treat badly do not oppress them.”\(^{408}\)

Forgiveness is among the major quality of people of chivalry and the the great part which they are special with and pioneer with it. Forgiveness needs gentleness (al-riqqah), which means to feel sympathy if human beings get hurt without any disturbance. The possessor of gentleness protects man from harm,

\(^{402}\) Al-Ghazālī also studied this virtue beneath the courage and defined it as the interest to do things that expects the beauty, as cited in Mīzān al-‘Amal, p. 79.


\(^{404}\) Al-Nisā’, (4: 77).


\(^{406}\) Suhrawardī, Futuwwat Nāmeh, p. 97.


pardons them for their sins, and removes the trouble from them as far as possible, pulling away their loss as long as he can. The Prophet (p.b.u.h) said “The compassion, friendship and affection between believers are like a body, if a limb hurts, other limbs will associate in fever and insomnia.”

The gentleness is followed by the enthusiasm (al-hamiyyah), it is to protect creed and honor for himself and his neighbors and brothers from accusation, and to drive away from the tribe completely. To them, the Prophet (p.b.u.h) ordered, as he said “Fear of being in the position of accession.”

The enthusiasm is one of the chivalrous’ special attitudes, manners, and noble characters of behavior. They bear the labors and fears, but without enthusiasm, they commit in danger, they leave luxury and wealth and they protect it by giving them generously and they do not get worry of their disappearance and loss.

The enthusiasm needs great endeavor (al-himmah), that is lack of consideration to earthly happiness and its misfortune, even sins, while getting lasting noble rewards, as Allāh, the Most High, told Moses “Be sure I will cut off your hands and your feet on opposite sides, and I will cause you all to die on the cross.” They said “No matter! For us, we shall but return to our Lord!” This is not possible except in the state of security, by which the quality of courage completed and limit of endeavor reach its end. And, with Allāh, the Helper!

409 Al- Bukhārī, Ṣaḥīḥ al-Bukhārī, Vol. 8, p. 12
411 Al-Shu’arā’, (26: 49-50).
5.1.7 CHAPTER FOUR

SECURITY (AMN)

Security is self confidence and the peacefulness of the soul, so the man does not feel worried by fear and does not lose courage. Allāh, the Most High, said “Those are truly in security, for they are on [right] guidance.” It is also called assistance (al-najadah). It could not be attained unless it is with the ability of certainty and knowing the secret of determination and trusting the perfect preservation of Allāh, the Most High, and His guard, refraining from the power of man while he is under His (Allāh) protection and power. The virtue of courage is not completed and settled, unless through it; since, the doubtful one is confused and the suspicious is not stable. Those, whose heart do not attach the knowledge of certainty and do not be touched by Allāh, the Most High, through a solid cord, their steps cannot be stable in difficulties and fears and in the battle with wish and desire; rather, he will be afraid of every weak man, and will escape from every villainous person. Without security and belief, he will consider every shout as an enemy attacking him and will find every thorn like sword to be harsh. As before it is told:

“[Even the land seemed to fight with him] He saw anything, and thinks it comes to kill him.”

The one who is sure about the words of Allāh, the Most High, which says

“Verify, for all things has Allāh appointed a due proportion”, and thinks about

412 Al-An‘ām, (6: 82).
(al-hakawati.net/arabic/civilizations/diwanindex4a3.pdf) The complete verse is:  
لا و ضاقت الارض حتی کان هاربهم اذا رأى غیر شیء ظله رجلا
414 Al-Ṭalāq, (65: 3).
the meaning of His (Allāh) word “Every [540] single thing is before His sight, in (due) proportion”\textsuperscript{415} and considers His (Allāh) word “For each period is a book (revealed)”\textsuperscript{416} He is aware that life is limited and cannot be extended, and that the time of death is estimated and destiny is decreed, so he is not afraid except of Him (Allāh). Everyone is afraid of him; while he is not afraid of any one, and one who is not afraid of the Allāh, no one is afraid of him.

It is quoted from al-Ḥātim al-Āṣam (a.s), who met Shaqīq al-Balkhī (a.s)\textsuperscript{417} in an invasion against pagans in Khurāsān,\textsuperscript{418} where he was in the battlefield, as Shaqīq asked him “Ḥātim! How do you find your heart?” He answered “like weddings night, it is not difference between these two cases.”\textsuperscript{419}

Then, Shaqīq said “So, it is enough for me”, and then he throws his gun and put his head on his shield and went to sleep so that you can hear his snore.\textsuperscript{420}

So, this is the security, peacefulness, certainty, and baring the cover by obvious light. The courage dose not stay away from him, if he follows it (security), and it makes no difference except it gives him security. And, the owner of security believes in the meaning of His (Allāh) word, the Most High, that says “Nothing will happen to us except what Allāh has decreed for us…”\textsuperscript{421} He befalls for one of two glorious things and he is free to dishonor. “But Allāh doth support with His aid whom He pleaseth.”\textsuperscript{422}

\textsuperscript{415} Al-Ra’ā, (13: 8).
\textsuperscript{416} Al-Ra’ā, (13: 38).
\textsuperscript{417} Abū Ḥāmid Aḥmad Ibn Khaḍrawiyyah Balkhī (d. 194/810).
\textsuperscript{418} It is a historical region lying in the northeast of Iran. In pre-Islamic and early Islamic times, the term “Khurāsān” frequently had a much wider denotation, covering parts of Central Asia and Afghanistan.
\textsuperscript{419} It is also quoted by al-Ghazālī in Iḥyā al-‘Ulūm al-Dīn, Vol. 1, Kitāb al-‘Ilm.
\textsuperscript{420} Al-Qushayrī, Al-Risāla, p. 54.
\textsuperscript{421} Al-Tawbah, (9: 51).
\textsuperscript{422} Āli ‘Imrān, 13.
CHAPTER FIVE

TRUTH (ȘIDQ)

The truth⁴²³ is the lower stage of wisdom and its basis. The wisdom is the virtues of ability of speech and its perfection. The feature of speech is to inform others from what is happening, and through this character the human is distinguished from other living creatures and is superior to the entire existence. When the man does not match to what appears as his feature and it has no benefit, then he is like an animal.⁴²⁴ And, because he found a belief different from conformity, he is even more misguided and weaker than an animal. So, we cannot attest him as human; therefore, ‘Alī (a.s) said “The liar is not noble”.⁴²⁵

This is the meaning of wisdom (al-hikmah), the knowledge of existence as it is and to exactly define the proper aspects of actions in the manner it should be done. Allāh, the Most High, said “And he to whom wisdom is granted receives the indeed a benefit overflowing”.⁴²⁶

The truth is either in intention or word or action. The “Truth in Intention” is the sincerity of intention to Allāh, the Most High, when he started to act; as long as it does not mix with other intentions except for Allāh, and [as long as] it is not for greed and it is not corrupted by duplicity and hypocrisy. And, [as long as] it does not seek any other fame, reputation, commendation and praise, and does not aspire to any exchange and reward and does not expect any gratification in return. For, anyone will disprove the nobility and dishonor the chivalry, if he does not act except for [satisfaction] Allāh and to gain the Allāh’s right in every action and

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⁴²³ It is the truth of the intention the traveler in the path of sanctity (Walāyah), as cited in Kāshānī, Istilāhāt al-Ṣāiyyah, p. 254.
⁴²⁴ Adapted from Qur’ān, al-A‘rāf, (7: 179).
⁴²⁵ Majliṣī, Bahār al-Anwār, Vol. 78, p. 54.
⁴²⁶ Al-Baqarah, (2: 179) and Al-Ghazālī, Mizān al-ʻAmal, p. 70.
labor. And, he must direct Allāh’s attention and not intend to act except for Allāh. Allāh, the Most High, said “…So, stand true to Him…”

However, “The Truth in Word” is that to speak, according to the fact. Allāh, the Most High, said “Truly, Allāh is with truthful (ṣādiqīn)” Nothing is as big a burden to the chivalrous as a lie; since, it is like ladies’ menstruation for men and it is the worst thing that a man can do.

However, “The Truth in Action” is not to do things in secret which he is ashamed to do it in public, nor to avoid doing thing secretly while he It is to forbear to act secretly when he cannot do it in apparent. His outward does not opposed his inward; rather, his inside and outside are the same, so that if his actions are displayed to the the world, he would not be annoyed and he would not wish to cover up some of them. What an excellent step is the truth! It has sublime benefit and right. Allāh, the Most High, said “But he should warn mankind [of their danger], and give the good news to the Believers that they have before the Lord the lofty rank of truth.” And He said “In assembly of Truth, in the Presence of a sovereign Omnipotent.” Thus, the one who does not speak the truth does feel any delight of chivalry; rather, for him nobility is worthless. The one, who is accustomed to the truth will open the door of whole goodness, pushing back every harm. He is prepared for every happiness and perfection, and is protected from all misfortune and state.

It (truth) needs pureness (al-ṣafā'). It is enlightenment of the heart (al-ṣadr) and it’s relaxation for acceptance by the invisible form. Allāh, the Most High,

\[427\] Fuṣūlāt, (41: 6).
\[428\] Yūnus, (10: 2).
\[429\] Al- Qamar, (54: 55).
said “Is one whose heart Allāh has opened to Islam, so that he has received Enlightenment from Allāh.”

It (pureness) needs excellent understanding (*fahm*) and intelligence (*dhakā’*), mind (*lub*), and cleverness with discernment (*fiṣnah*). Amīr al-Mu’mīnīn (a.s) said “The one who is enlightened by discernment, the wisdom will be appearing for him”.

The mind needs remembrance and memorization. Allāh, the Most High said “But none will grasp the message but men of understanding.” “And that ears (that should hear the tale) retain its memory and should bear its (lesson) in remembrance.”

It is quoted from ‘Abd Allāh Ibn a-Hasan, when this verse is descended, the Prophet (p.b.u.h) said “O, ‘Alī! I asked Allāh to set it as your ears. ‘Alī (a.s) said “I did not forget anything after that and it would be impossible for me to forget something.”

It [mind] needs guidance that is the ultimate wisdom. Allāh is the leader.

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430 *Al-Zumar*, (39: 22).
432 *Al-Baqarah*, (2: 269).
433 *Al- Ḥāqqah*, (69: 12).
5.1.9 CHAPTER SIX

GUIDANCE (HIDĀYAH)

It (guidance) is the opening of vision through Allāh’s grant, and painting it (vision) by the light of confirmation, in order to see what is demanded. Allāh, the Most High, said “For such He has written Faith in their hearts and strengthened them with a spirit from Himself.”

The guidance, here, means the knowledge of certainty (‘ilm al-yaqīn) abundant to the slave (al-‘abd) through serenity immediately after discernment [intellect] and reasoning. Thus, the end of wisdom does not pass its utmost and does not ascend beyond the stage of vision of certainty (‘yān al-yaqīn) and truth of certainty (ḥaqiq al-yaqīn); since, they are from the field of self-revelation. and a powerful world. No one can attain it except the one who possesses sanctity (walāyah).

Guidance is divided in two parts:

First, it is the guidance to knowledge of Allāh and belief in His existence and His unification (tawḥīd), and devotion to Him and to know His attributes and actions and His prophets and friends and His special and sincere friends.[543]

Second, it is guidance to His orders from obligation, what is recommended, forbidden, permissible, detestable and forbidden, and guidance to honored, virtues, excellent characters, merits, praiseworthy ethics and beautiful qualities. The guidance does not detract from the nobility and religion by blameworthy conduct, ugly actions and bad habits. It beautifies the young boy and honors him with the praised conduct, desirable qualities, sublime manner, and satisfies excellence.

435 Al-Mujādalah, (58: 22).
This necessitates right thought and depth of opinion, appropriate saying and right actions. And, this is the valid condition of straightness. Allāh, the Most High, refers to it: “Therefore stand firm (in the straight path) as thou art commanded, thou and those who with thee turn (unto Allāh)”\textsuperscript{436}

Since he (the Prophet (p.b.u.h) was assigned to these affairs with addition: a) [first] to the matter of states (al-	extit{aḥwāl}) and witnesses (al-	extit{mushāhadāt}), as Allāh, the Most High, described it by being straight in it: “(His) sight never swerved, nor did it go wrong.”\textsuperscript{437} And, b) [second] the latter is the matter of legislation and provision. As Allāh, the Most High, orders him “If thou judge, judge in equity between them, for Allāh loveth those, who judge in equity”. \textsuperscript{438}

Thus, the holder of chivalry demands the perseverance of the action for the sake of Allāh (‘
\textit{amal} lī Allāh) and for Allāh (‘
\textit{amal} fī Allāh). And, the possessor of the sanctity requires it for the sake of Allāh (‘
\textit{amal} lī Allāh) and for Allāh (‘
\textit{amal} fī Allāh) and through Allāh (‘
\textit{amal} bī Allāh), [while] the holder of prophecy (nubūwwah), who is different from the two appears [his action] from Allāh (\textit{min} Allāh) and of Allāh (‘\textit{an} Allāh) and toward Allāh (\textit{ilā} Allāh) in addition to all these qualities. If Allāh, the Most High, does not kindly grant the guidance to the chivalry, he is not able to win the character of chivalry’s qualities and cannot have courage and chastity; since the chivalry cannot be acquired accept with correct faith (\textit{al-itiqād} al-	extit{ṣaḥīḥ}) and clear reality (\textit{al-ḥaq al-	extit{ṣaṣīḥ}). If the faith is damaged, the steps will shake; since, the certainty is the spirit of action, and how does body move without spirit? This is a gift and special care from Allāh, the Most High, which He gives to someone, whom He (Allāh) wants.

\begin{itemize}
\item \textsuperscript{436} 
\textit{Hūd}, (11: 112).
\item \textsuperscript{437} \textit{Al-Najm}, (53: 17).
\item \textsuperscript{438} \textit{Al-Mā’īdah}, (5: 42).
\end{itemize}
It is the trust that is entrusted in his essence at covenant and He (Allāh) will ask for it at the time of meeting, as the Prophet (p.b.u.h) said “Truly, Allāh, the Most High, created His creation in darkness, then shined them from His light; whoever gained that light is leaded and whoever missed it is misled.” [544]

5.1.10 CHAPTER SEVEN

ADVICE (NAṢĪHĀH)

Advice is the principle of justice’s light and its key, and the structure of trust and its column. The justice is the spiritual form of exposure of the self in order to reconcile between these faculties, and it is the social form for whole virtues. Thus, it is the most noble of virtues. Therefore, when Amīr al-Muʿminīn (a.s) was asked about justice and generosity, “which one is better?” he answered that the justice places things in their position and the generosity depart things from their direction. The justice is a general policy, while generosity is a specific accidental exception form and justice is preferable and nobler than them (justice and advice). Thereof, the Prophet (p.b.u.h) is sent in order to complete the noble traits. Allāh, the Most High, has shined through revelation to his tongue: “I am commanded to judge justly between you…”

The advice (al-naṣīḥah) is the will of goodness toward people and to awake them by the method of rightness and justify, and to motivate them to what is beneficial for them and to keep them away from what is harmful for them, as the

440 Al-Ghazālī: Courage is the status of order of harmony of three virtues as wisdom, courage and chastity. It is not a virtue; rather it is whole of the virtue, as cited in Mīzān al-‘Amal, p. 74.
441 Nahj al-Balaghah, al-Ḥikmah: 262.
442 Al-Šūrā’ (42: 15).
Prophet Hūd said to his tribe when he called them to his Lord: "I am to you a sincere and trustworthy adviser." 443

They (justice and advice) need trustworthiness (amānah). It is the perseveration of the trust and secrets; it is to return the trust to its owner and to protect the secrets from aliens, and to refuse to change affairs from the path of rightness. The disorder of these qualities will discredit the nobility. The Prophet (p.b.u.h) said "Those, who do not have trustworthiness, have no nobility." 444

The compassion (shafaqah) endeavors to remove the detested things from people. The Prophet (p.b.u.h) said "Each of you is the mirror of your brother; thus, if you realized that he is at risk, you must to stop it". 445 And he said "The believer is the mirror of the believer"; 446 since, whenever he observes others he will reserve [545] his capacity, and he will prettify his state and he will come close to other with bounty and mercy." These [two qualities] are the will towards perfection and goodness for others, in an effort to have them attains these qualities. Allāh, the Most High, described His prophet "To the Believers, he is most kind and merciful." 447 The Prophet (p.b.u.h) said "Allāh have mercy upon who are merciful; thus, be merciful to the people in the earth until people on the heaven are merciful to you." 448

The mercifulness requires connection to relatives (silah al-rahim). It is to share the earthly benefits with kin. Allāh, the Most High, said "To spend of your substance, out of love for Him, for your kin". 449 The Prophet (p.b.u.h) said

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443 Al-ʿrāf, (7: 68).
444 The similar narrative (He, who does not have trustworthiness, has not faith) is found in: Musnad Ahmad, 1:135.
447 Al-Tawbah, (9: 128).
448 Al- Tarmadhī, Sunan al- Tarmadhī, 1: 350; Musnad Ahmad, 2:165.
449 Al-Baqarah, (2: 177).
“Among what is commanded by Allāh the sooner rewards will be given to those who connect to relatives.”

It is also needed to keep intermediate between enemies (Islāḥ ḏāt albBayyin), which is to mediate between people and between opponents for what makes them fight. Allāh, the Most High, said “Keep the straight the relations between yourselves.” This is a special [quality] and established only for the people of the chivalry, so they pay penalties and carry wergild and gifts, and accept considerable funds to satisfy the opponents and guarantee the forgotten goods, and spent what they have earned. They take responsibility for what they lost in order to remove fear and attain the friendship, while the enmity and hatred are of disgusting devilry: This is the ultimate farness from Allāh, the Most High.

It (the reconciling between enemies) necessitates good participation (husn al-shirkah), it is balance in his in his interaction with human beings. Allāh, the Most High, said “Woe to those that deal in fraud. Those who, when they have to receive by measure from men, exact full measure. But when they have to give by measure or weight to men, give less than due.”

[It also necessitates] fairness to himself (inṣāf) and to act justly with others (intiṣāf). First: [The former means] fulfillment of the right of financial dignity, saying and acting to those who deserve. The Prophet (p.b.u.h) said “May Allāh have mercy upon those, who are ust.”

And second: [The latter means] to fulfill those rights for him and others, who necessitate it (to give this right) and the right that they deserve. Allāh, the
Most High, said “And those who when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves.”

The one, who is not characterized by these three qualities (good participation, fairness to himself and to act justly with others) is unable to reconcile between people. And, his words will not be effective in this relation, and his effort will not attain his goal; since, every word, which is not supported by the action, is nonsense, and every action which does not appear for the case, is dust.

It (reconcile between people) necessitates reward (al-mukāfa‘ah), while, it is to reward a good thing (al-iḥsān), with similar reward or more, but if he is unable to give similar or more, then reward it what he could. Allāh, the Most High, said “When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal account.” The Prophet (p.b.u.h) said “Better is known to reward like for like; however, if it was not possible, then mention about him because by mentioning him, you thanks him.”

[It also needs] excellent judgment (al-ḥusn al-qadā‘): It is to refrain from receiving any benefit and to regret on the reward. Allāh, the Most High, said “Is there any reward for good other than good?”

These two qualities (reward and excellent judgment) bring out friendship (tawaddūḏ). The friendship is to seek closeness of the mate, companion and the people of virtues and those who had inclination to closeness among nobles with something that could gain their love, such as by good encounter and leave. And, it is [to have] a happy face at the time of their presence, and to socialize their

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454 Al-Shūrā, (42: 39).
455 Al-Nisā’, (4: 86).
456 Al-Durar al-Manṭūr, 6: 362.
457 Al-Raḥmān, (55: 60).
company and to eat with them and to give them presents and gifts, as the Prophet (p.b.u.h) said “Those, who exchange gifts they strength their friendship.”\textsuperscript{458} He [also] said “Truly it is a good thing to meet your friends with a cheerful face.”\textsuperscript{459} He also said “The friendship is half of mind”.\textsuperscript{460} The friendship leads to intimacy (\textit{al-ul\'fah}). The familiarity is unity of ideas in assisting for earning a living and organizing [547] people in order to unite desire in seeking the purpose and considering the direction. The Prophet (p.b.u.h) said “The believer is friendly and being intimated.”\textsuperscript{461}

It (intimacy) inherits the sincere friendship (\textit{sadāqah}). The sincere friendship means love based on the harmony of spirits in eternity, which is called brotherhood (\textit{ukhuwwah}). The supreme Allāh, the Most High, said “The believers are brothers.”\textsuperscript{462}

The brotherhood (\textit{al-ikhwānīyyah}) is the glorious gate of chivalry and the foundation of its structure and the basis of its affair, because the chivalry is grounded on it (brotherhood), and its banner will not fix without being brothers with each other (\textit{al-mu\’ākhkhāh}). Therefore, the preceding is called brother (\textit{akhī}); and their pole and the precious master, ‘Alī Ibn Abī Ṭālib (a.s) said “The most week person is someone, who is unable taking friends and the weaker than him is the one, who lose them (his friend) after he was won them”.\textsuperscript{463}

I swear that it (brotherhood) is the best and most beautiful way for people, the interest of religion and the world is related to it, and the maximum happiness

\textsuperscript{459} Suhrawardī, \textit{\‘Awārif al-Ma\’ārif}, in the margin of \textit{Ihyā\’ al-\‘U\’ūm al-Dīn}, Vol. 3, p. 54.
\textsuperscript{461} Al-Ghazālī, \textit{Ihyā\’ al-\‘U\’ūm al-Dīn}, Vol. 2, p. 156.
\textsuperscript{462} Al-Ḥujūrātī, (49: 10).
\textsuperscript{463} This Ḥadīth is quoted from ‘Alī by Zamakhshārī in: \textit{Rābī\’ al-Abrār}, Bāb al-Khā\’ wa al-Muhabbah. The similar narrative is quoted by al-Ghazālī in: \textit{Ihyā\’}, Vol. 2, chapter: “The rights of the brothers according to the tongue”, p. 177.
becomes easy to gain. And, by its presence every pleasure and bliss will delight, and by its attainment every great demand will become easy, every immense difficulty will degrade for him, and every determination will demean. Its great importance and the light of its proof are manifested by what is quoted from Allāh, the Most High “I necessitated loving those, who love others because of me and necessitated to love those, who become friends in the sake of my closeness.”

The ultimate brotherhood is loyalty, as the brotherhood is completed by it: By Allāh that the power and offer is on His hand. [548]

5.1.11 CHAPTER EIGHT

LOYALTY (WAFĀ’)

The loyalty is the last step of chivalry and the perfection of kindness and strength; since the chivalry is due to the purity of inborn nature and the righteousness of the soul, and the inborn nature does not get pure from darkness of temper, and the soul does not purify from vice, but through loyalty to the eternal covenant. Therefore, whenever the loyalty is accomplished and the cover is removed and every valuable trait is obtained, and every brilliant virtue is practiced, the rest of the perfections which are necessary of human inborn nature according to the first readiness for other purification are still in potential if the servant of Allāh does not accomplish his duty to His covenant and does not accomplish the right of Divinity, which its performance is obligatory upon him, his chivalry and purity is incomplete. [In this case] his chivalry and purity is incomplete. Therefore, Allāh,

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465 Al-A‘raf, (7: 172): “When thy Lord drew forth from the children of Adam-from their loins-their descendant and made them testify concerning themselves, (saying): “Am I not your Lord (cherishes and sustains you)?”- They said: “Yea! We do testify!” (This), lest ye should say on the Day of Judgment: “Of this we were never mindful”.

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the Most High, described the first, who is related to the character of the youth and
guarded his inborn nature and preserved by saying “And of Abraham who fulfilled
his engagement?” And He (Allāh) praised the pole of poles and the master of
youth “They perform the vow”

Thus, it (the loyalty) is departing from the obligation of the former covenant
by provision of later contracts, and preserving the brother’s engagement by
keeping the way of consoling and kindness and considering the right of friends by
support of the brotherhood’s condition in the way he likes. Allāh, the Most High,
said “It is those who are endued with understanding (ulū al-albāb) that receive
admonition. Those who fulfill the Covenant (‘ahd Allāh) of Allāh fail not in their
plighted word.”

The inner most of human soul (lubb): It is the pure essence of healthy
pure inborn nature from the peel of birth.

The covenant (‘ahd): It is entrusting the potential to know Allah and His
unity (tawḥīd) and the knowledge of His Divinity, and setting up the best proof
for the nature of covenant and the potentiality does not manifest and will not
manifest as actuality, except by execution to keep the faith, and the commitment
to the Islamic law, and doing the duties of right of worshipping and performing
the right of Divinity. Allāh said “O ye who believe! Fulfill (all) obligators.”

This is the loyalty to Allāh, the Most High.

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466 Al-Najm, (53: 37).
467 Al-Dahr, (76: 7).
468 Al-Ra‘d, (13: 19-20).
469 According to Kāshānī, lubb (pl. lubāb) means the selected part or the kernel of foods such as
nuts or wheat and lubāb (pl. al-bāb), from the same root, is the selected part of anything. Here,
when said of a man, it means the pure intellect from the peel of delusion and imagination, by
which the stable knowledge would be confirmed, as cited in Kāshānī, T’wilāt al-Qur‘ān, Vol. 2,
p. 199.
470 Al-Mā‘idah, (5: 1).
However, loyalty to mankind is to devote to the rope of friendship and is verification of the [intimate] friendship’s rule, in such a manner that he does not prevent form condition and does not abate as promised. And, it is to adjust his soul not to wish for own self any good except he wishes the same for his friend at first [549], and to prefer for himself at the time of poverty and to offer himself at the time of need, and to try to gain his objective and benefits, and to defend his adversities and loss. He would sacrifices his life and wealth when he is in danger and an imbalanced situation. Allāh, the Most High, said about people of betrayal “It was not fitting for the people of Madīnah and the Bedouin Arabs of the neighborhood, to refuse to follow Allāh’s Messenger, nor to prefer their own lives to his.”

Likewise, the loyal person is successful to drink from the cup of the noble chivalry and is the possessor of good quality of virtue; while the disloyal person is disqualified from its field and is rejected from its side, becoming immersed in the blame and lowliness. The disloyal person is despised for the meanness and vileness, and is devoid from the religion and faith, and deserves abjection and ignominy. Allāh, the Most High, said “For Allāh loveth not the treacherous.”

The Prophet (p.b.u.h) said “Those, who have no covenant, have no religion”.

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471 Al-Tawbah, (9: 120).
472 Al-Anfāl, (8: 58).
473 Majlīṣī, Bihār al-Anwār, Vol. 72, p. 96 and Maybuḏī, Kashf al-Asrār wa ’Iddah al-Abrār, Vol. 4, p. 64.
5.1.12 CHAPTER NINE

ON THE BLIGHTS OF THE CHIVALRY AND DECAY OF NOBILITY

The great blight of chivalry is when the soul claims and considers its virtues by following the pleasure. Indeed, the base of their affair is isolation from attachments and less attention to the barriers. This would not appear except by the annihilation of the human characteristics and vanishing of the natural motives such as the love of glory, dignity, victory and other required passion. Then, what remains, the heart takes it in the way of virtue and with the light of inborn nature; where the soul will be influenced and occupied with its lights; whereby, it (the light) predominated and appeared with claim and disregarded and dominated the heart finely and delicately as compared to what is stabled in its essence. As a result, the inborn nature will be covered from [seeing] its perfection and will stop the attainment of inborn nature to its excellence and goal, by which the virtue of the soul transforms into vices and leads to egoism and arrogance. It designs the soul by his adornment and delight and the owner is deluded and deceived by these qualities by estimation. The virtue is not established by obtaining it in one time and not in other, neither to practice it sometimes, rather virtue is a character stabled in the soul, so the light of the heart will shine permanently on the soul, so that the light of the heart will never be concealed from it (soul). The beauty’s action issues from it (soul) in the right time and location without deliberation and thought. The one who is struggling in the way of virtue is not yet wise, and the one who aims toward virtue is not yet complete, as he may lie to himself through his illusion and imagination of the perfection, which is not found in him.

474 The fall of chivalry is to consider the self; hence, the youth has to annihilate the self in order to be able to attain the reality of existence. When the man manifest as the form of existence, in real he is nothing; since, the existence of the form and the existence of the meaning cannot be collected together. See: Suhrawardi, Futuwwat Nāmeh, p. 98.
475 The arrogance destroyed the intellect.
That is the vanity described by the Prophet (p.b.u.h) “If you did not commit sin, I would be afraid of something worse than the sin, the vanity, vanity, vanity!”\textsuperscript{476}

He also may lie to others by pretending virtues when he does not have them. That is the arrogance about it, and it is said that “who is arrogance, Allāh put it down”.\textsuperscript{477}

There is nothing as disapproving for nobility as the lie! When the base of nobility is destroyed, the basis of chivalry is ruined. It is right that they say “All claimers are liars!”\textsuperscript{478}

If the man gained virtue, his soul testifies the grace of his Lord and the excess of consideration His creator (Allāh), as He (Allāh) granted to him from His Holy emanation the capacity of receiving it [virtue], he made his inborn nature pure and liable and did not create it rigid and solid. Later, He (Allāh) succeeded him for refinement and purification and prepared his soul through inverting in the forms of closeness and attachment to adherence of good deeds; thereupon, the perfection is attained through the manifestation of the light of (Allāh) attributions. Therefore, he feels slight of the humility and modesty and says thanks and considers modesty as he is aware by the light of His right guidance that the soul is the home of every evil and source of every dirt, for it is from the realm of possible being (\textit{al-imkān}), and all evils are things of non-being and darkness. They arise from the site of possible being, while, the goodness are things of the existence and light that are emanated from the merciful Highness. All possible beings are nothing in its essence except nothingness; thus from where would he attain virtues and how can he gain perfection?

\textsuperscript{477} Al-Ghazālī discussed the arrogance as the crime of the courage. It means to take the self superior that its real value, as cited in \textit{Mīzān al-’Amal}, p. 80.
\textsuperscript{478} \textit{Dīwān Ghazaliyyāt Sa’dī}, No: 26.
The blights of chivalry are dissipation and intemperance, for the behavior of the path of virtue is difficult and to hold the middle way is hard. While the caution regarding generosity leads to the exaggeration; since, the stinginess is blameworthy and in contrast to chivalry, and its contradictory is apparent. Hence, sometimes, the possessor of virtue may escape from the vice and struggles [so hard] in its escape that he would be inclined to other extreme; where he would be praised by the ignorant of the virtue or by those who benefited by that vice. As a result, it (the praise) takes root in his soul and becomes blight, while he doesn’t realize it, and he will spend his life not due to the noble will and, [therefore] of the generous, he achieves no stage. Allāh, the Most High, said “Verily spendthrifts are brothers of the Evil Ones.”

The recklessness is exactly the same as we said before; for there is no doubt in the meanness of the frightened. The aspirant of chivalry may seek the praise of people by his ignorance; thus, he commits the risks not for protection of the religion or community and not for honor of people or territory, rather he meets danger and counts himself as brave, while in truth he is far from it. [551]

Lethargy, abase and injustice [also dishonor the chivalry]; thus, the carefulness to chastity, humility and justice bring chivalry towards its side. The soul is inclined to their opposites; while the defect of evil, arrogance and injustice is not hidden to anybody. So the loss of avoidance of lethargy and carefulness to it chastity might lead to inability, lethargy, and servitude to darkness, humiliation and injustice.

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479 Al-Ghazālī discussed about the dissipation as the crime of chastity. According to him, this vice is to waste money in the unnecessary way and to spend it more than it must be done, as cited in Mizân al-‘Amal, p. 83.
480 Al-Asrā’, (17: 27).
“Some gentleness by ignorance is for submissiveness of humiliation”.\textsuperscript{481}

Also bragging and flaunting dishonor the chivalry. They are related to claim, but weaker and lesser than it. Its root is the manifestation of the soul with the quality of ignorance; otherwise, he is aware that everyone possesses a character that the others don’t have; therefore, the soul becomes suppressed, defeated, degraded and humbles in himself.

5.1.13 CHAPTER TEN

THE DIFFERENCES BETWEEN THE YOUTH (AL-FATĀ), THE DISCIPLE OF CHIVALRY (AL-MUTAFATTĀ) AND THE PRETENDER (AL-MUDDAĪ)

The youth (fatā) is the one who completed the ethical virtues and is apart from the lower things and soul’s vices due to his awareness of its (soul) affair and the evidence from his Lord. That person is the possessor of stable steps in chivalry and has secured established soul (nafs al-muṭma’innah). The four categories of virtues including their qualities became talents in his soul and they would not change and would not transform. He is aware of the fine blights and of the single difficulties that prevent the incoming details of duplicity and hypocrisy. While, his soul absorbs joy and beauty, and he obeys every beauty action without thinking and consideration with submissive nature for every great circumstance, without stop and struggle.

The disciple of the path of chivalry (mutafattā) steps in its way and tries to attain it, and he is eager to its end and is influenced by its qualities. His soul is

\textsuperscript{481} Dīwān al-Ḥamāsah Li Abī Tamam (www.startimes.com/?t=27153426Al).
struggling between colorants (talwīn)\textsuperscript{482} and he blames himself for the leap and defeat; he is not yet pure from the fault of the soul, variety of desires, and he is not yet perfect to control [his] nature and to leave [his] wish. His pure capacity is not yet solidified, his appetite for learning and labor is not yet frigid, and the fire of his hunger to raise and grow is not died. Thus, he is like a trained servant (khādim) in the service of Allāh and free from impurity of hypocrisy, greed and expectation, praise or exchange and compliment. The one who is on the way of the servant (mutakhādim) is someone who struggles to practice the service and suffers himself by generosity, fights for its path and considers the conditions. He purifies his soul once with the desires and conquers the others with piety. [552]

However, the pretender (muddā‘ī) claims to follow the manner of chivalry: he is like the servant, [who works] for the purpose of glory or [for the] desire of money. With his service, he tries to win the absorption of people and use it as the tool for collecting [money]. He embarks on a risk not because of courage, he gives the money not because of generosity; rather, he is arrogant to his relatives and takes precedence over his brothers. His state (ḥāl) is different at the time of fear and carelessness, and his actions are contradicting in the state of stinginess and intemperance, as it is told:

“He gives and prevents, [not because] he is not greedy or generous.”\textsuperscript{483}

His morals are not proportionate, and his traits and manners are not strange. His inward and outward are not equal, and what he does in secret is not the same

\textsuperscript{482} Talwīn refers to the change of heart between the Opening and Veil because of frequency following the appearance and absence of the attributions. Here means, the character does not confirm in his soul.

\textsuperscript{483} The poet is Abū al-qāsim Mu‘āwiyah Ibn Sufyān al-A‘mī one of the student of al-Kasā‘ī. The complete vers is as follow:

لکنها خطرات من وسوسة یعطی و یمنع لا بخلا و لا کرما
فلتی فيها اصم عن الكلام
فلتی ینطق فيها اسم عن الكلام
فلتی لا یعرف الشواط الآ

بعطی و یمنع من بخلا و لا کرما
قدی فيها اسم عن الكلام
بکسات و طبا سات و جام
فلتی تلم ياتان بالاسم عن الكلام
فلتی لا یعرف الشواط الآ

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as he doses in public. He may proceed on big dangers and great situations in front of the Shtṭār and Da‘ārah⁴⁸⁴ [in order] to subjugate them. And, he breach with fear to their hearts and carries on the strong combat with lots of people, in order to show his endurance and wanting to be praised. Where, at other times, he shrinks to do less for them; since, he is not expecting certain purpose, although it may help in protecting his religion, neighborhood and his dignity. He permits his soul to give plentiful money in front of respectful people or simply to challenge the other party; even if they were not deserving of it. If he does not achieve any of his intentions by doing these actions, he would become greedy and careless of any condemnation, even if it is the true situation and location [for generosity], by which Allāh would be satisfied and people would be happy with it. On the other hand, he does not avoid [from doing bad things], not due to the feeling a shame before Allāh but rather he feels honored. Where he has power he oppresses without mercy and fear of Allāh, and is not afraid of being dishonored by people nor of Allāh’s penalty, even if the oppressed are weak and poor people. He may oppress himself because of his disability or to show his endurance, independence or his chastity. He will not stop from oppression except for a reason. Such people are far from chivalry and they are not counted among people of nobility. Therefore, those, who are in the path of chivalry, have to avoid from them and they don’t have to be in company and sitting with them! Since, their company is more harmful than infused poison and it hurts more than predatory animals. [553]

⁴⁸⁴ They were two kinds of chivalry groups, which merely tended to rely on the knife and cudgel. They were denounced regularly because of their criminal elements. Ibn Baṭṭūta, Rāḥla, p. 383; Irwin, Robert (2004), *The Arabian Nights: A Companion*, New York, Tauris Parke Paperback, p. 148.
CONCLUSION

It contains three chapters.

5.1.14 FIRST CONCLUSION

IN THE WAY OF GAINING CHIVALRY

Whoever experiences the intention of chivalry in his heart and is awakened from his inside should delight himself with the purity of his inborn nature and validity of the sanctity. And, he must be grateful to Allāh, the Most High, for it, as the truthfulness of his request and the power of his will are the signs of his sufficiency. And he should make an effort to seek chivalry, since true seeking is the sign of conscience. Although, he must avoid firstly, from things that corrupt the chivalry and its failure, such as lies, slander, greed, avidity, evil, treachery, treason, oppression, ignoble, stinginess, boasting, shamelessness, following pleasures, loving and meeting with lowly, sinful and suspicion people, intercourse with evils, accompanying the sly and the people of libertine, discuss about slight properties and stressing on it, and affliction and bargain in social life; because all those attributes corrupt the base of nobility and destroy its principle.

In sum up, everything that dishonors the religion, slights the chastity and inherits the lowness and disgraces it, is against the nobility. The man, who does not govern the foundation or the basis [of chivalry], his building will then be destroyed and his efforts will be the occasion of ruin!
A wise man advises his son “My son! You must have nobility. By the name of God, if I know that the cold water will discredit the nobility, [555] I would only drink warm water”.485

He must seek the chivalry when he is young in the early age of his youth, and practice its tradition and make himself strong against its adversary as it is told before, and [to practice] different kinds of righteousness, generosity, good character, gracefulness and support friends and connect to relatives and foreigners and others. Unless, it will be difficult for him at old age. As one of the Arab youth composed:

“When the young man does not attain the chivalry in his youth, it would be difficult to gain it at the old age”486

Therefore, he should make chivalry a priority, being perfect and characterize its mentioned virtues, be accustomed to chivalry; in order to unite to the virtue, to present only virtue, [and] to take possession the halter of virtue (to mastery virtue). Indeed, those who are separated from the pole and are isolated from the group of [chivalrous], will become disciple of devil (shayṭān) and out of the group of chivalrous; shayṭān will lead his action, behavior and manner, [thus] he will appear the opion of shayṭān. His state is changed in obeying shayṭān’s orders, and then he prohibits himself to strive for goals of shayṭān, and his endeavor descends according to shayṭān’s will, and he abandons shayṭān’s wish and goes with shayṭān’s good will what his soul wants and commands. Since,

485 It is referred to the Faḍl Ibn Yaḥyā Barmakī (d. 803/1401) who treated his father very well. When the father and son were in the prison, according to the Abbasid Caliph, Ḥārūn, his father was ill and could not use the cold water in the winder; therefore, Yaḥyā embraced the container of the cold water to reduce its cooling, so that his father could use it. See: Ḥayāt al-Ḥaywān, Vol. 2, p. 89; For further information about his life see: Ibn Khallikan (2010), Ibn Khallikan’s Biographical Dictionary, Paris, Oriental Translation Fund of Great Britain and Ireland publishing, Vol. 2, pp. 445-468.

486 The author did not mention to the first part of the poet, which says: “Don not ask the man rather consider his friend”. The poet is unknown; however, it is used by Suyūṭī in Bahjah al-Maḍīyyah Fi Sharḥ al-Afiyyah, Tehran, Asad Ābādī, (2010), p. 108.
there is not any obstacle for him to reach the perfection except his soul’s motives (dawā‘ī al-nafs). And, there is no obstacle for him to arrive at the goal except his desires (amānī). Thus, he has to avoid the obstacles and become friends to the brothers and friends, whose endeavor is [gaining] virtue. He preserves the path [of chivalry] and takes lovers and friends whose concern is chivalry and their character is nobility, until his soul be trained by their company and he becomes like them.

“Every friend follows up his friend”

Be aware that the basic issue in gaining chivalry is to avoid vices; since leaving them is easier and weaker for the soul. When it (vice) is gone and the soul is purified, the inborn self becomes delighted and the virtues will be attained without confusion. And it is not difficult to act and obtain it. Allāh, the Most High, said “So he who gives [in charity] and fears [Allāh]. And [in all sincerity] testifies to the best. We will indeed make smooth for him the path to bliss.” Allāh makes all difficulties easy.

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488 Al- Layl, (92: 5-7)
5.1.15 SECOND CONCLUSION

DECLARATION OF SOURCE OF CHIVALRY

AND THE BEGINNING OF ITS PATH

It is quoted that one day a person came to the Prophet (p.b.u.h) while he was with his companions. [556] [He said to the Prophet] “A man and a woman is gathered together in the house committing immorality, so send someone to get them.” Thus, one of the companions stood up and said “O Prophet! I will bring them”. But he said “It is not your business”. Accordingly, some of them, one by one, asked him for permission to go, but he did allow any of them. Then, ‘Alī (a.s) entered; so the Prophet (p.b.u.h) said to him “O ‘Alī! Go and if you find them, then bring them here. So, he (‘Alī) went to the door of the house while closing his eyes walked around spying in the house. Thus, both manage to escape. Then he went out with open eyes and returned to the Prophet and when he meets him he said “I saw no one at all in that house!” So, the face of the Prophet became indulgent and he visions it with the light of prophecy what the matter was. He said “O ‘Alī! You are youth (fatā) of this community”.489 Then, he asked for a bowl of water and salt. Salmān Fārsī (a.s) prepared what the Prophet asked for. The Prophet (p.b.u.h) took palm of salt and said “This is the law (sharī‘ah)”, so he threw it into the water. Then, he took again a palm of salt and said “This is the path (tariqah)”, and added it to the water. For the third time, he again took a palm of salt and said “This is the truth (haqiqah)” and put it into the water. Then, he gave it to the ‘Alī to drink and said “You are my friend and I am the friend of Gabriel and he is the friend of Allāh, the Most High.”

489 The similar story is quoted by Suhrawardī in his Futuwwat Nāme, p. 108-109.
490 Salmān Fārsī (d. 35/ 657) is one of the companions of the Prophet (p.b.u.h).
Afterwards, he asked Salmān to accompany ‘Alī and he gave him the drink from the bowl, and asked Ḥudhayfah al-Yamānī\textsuperscript{491} to accompany Salmān and he drank from the bowl in hand of the Salmān. Thereafter, he dressed ‘Alī with the robe of his cloth and tightened its middle and said “I completed you ‘Alī!”

This report is the source of chivalry and the authentic principle for this way, which the chivalrous keep doing. So, they established their way based on this and built this common tradition of drinking water from the bowl and wearing cloth tightened in the middle, and their origin and genealogical tree is corrected through it. All of these possess secrets that refer to a noble meaning, which is the form of that meaning.

However, drinking water and salt refers to the outcome of the knowledge of the pureness of eternity, talent, and the gifted wisdom by the precedence of concern which is the goal of the persistence search of every believer. Since, the knowledge is so essential for the heart as water is vital for the life of bodies (Physical life).

The salt refers to the meaning of justice as the taste of food will not be right and balanced except with salt. It is a base [557] of food that strengthens and grows the bodies; as the perfect character is not correct and straight except with justice. It (justice) is the foundation of the third-mentioned stages, through which the hearts become strong and complete.

But, the wearing of the robe refers to the virtue of chastity. It covers the faults and prevents the man from lust. It is the principle of chastity and the column based for all kinds of chastity.

\textsuperscript{491} Ḥudhayfah Yamānī (d. 34/656) was a close companion of the Prophet (p.h.u.h).
But, the tightening of the middle refers to the virtue of courage, and to the soul’s practice, in order to rise to serve the people. It is the form of a courage that contains the ultimate humility, which is the basis of courage and the form of the effort (jihād), which is its perfection and it is known as completion. Since, the perfection of knowledge is due to action and is acknowledged by chivalry when it is performed. Not every knowledge is called speculation (nazar), since the holder of speculation is lower that the holder of action. Therefore, it is clear that these rituals refer to all virtues, and by them chivalry will be completed and the suitability of sanctity (walāyah) will be attained. Therefore, the chivalry’s robe is trousers, but for Sufi it is a hat; since the first step [in chivalry] is chastity and belongs to the low level, which is the beginning of Sufism to the highest ranks.

In Sufism, shaving the hair is a tradition (sunnah), but in chivalry, it is not; as the shaving is referring to disappearance of the obstacles, the ascendance, and it is the beginning, which is their goal.

However, for the chivalrous, it is a request to gain virtues and noble character because it is the demand of his nature.

The man, who has attained the sanctity perfectly, is called master (shaykh) and the one, who has obtained the virtues entirely, is called fatā (youth). Since the first one is in the station of spirit (al-rūḥ), that is the absolute light and the ultimate spiritual perfection, which leads to the real annihilation (al-fanā’), as the master wears in white and the superficial of final perfection leads to the corporal annihilation. Second is the stage of heart, which is the ultimate spiritual strength and human inborn perfection, lower than spiritual stages. As, the chivalry is the final of corporal power and the perfect form of human and not the intellect power; therefore, youth (fatā) means the station of the soul (nafs). And, it is clear
that the ultimate of chivalry is the beginning of sanctity; thereupon, it is said the chivalry is a part of Sufism, just as the sanctity is a part of prophecy. Allāh knows better! \[558\]

5.1.16 THIRD CONCLUSION

THE CHARACTERS OF DISCIPLE OF CHIVALRY

AND THEIR BEHAVIOR AND MANNER

Allāh, the most High, said “Among the believers are men who have been true to their covenant with Allāh: of them some have completed their vow and some wait, but they have never changed (their determination) in the least.”\[492\] Allāh, the Most High, praised them because of their perfect manhood and keeping the promise and fulfillment the covenant; since, the redemption is truly the entire righteousness and the final duties. Allāh, the Most High, mentioned to it and described Ismāīl (a.s) by it [attitude], when He (Allāh) said “He was true to what he promised”\[493\] and He (Allāh) described the pious “To fulfill the contracts which ye have made”.\[494\] Indeed, how well Ma’mūn has composed in some of his compositions:

“Keep your best friend, don’t break the friendship

Allāh does not bless, who cheat or disrupt”\[495\]

\[492\] *Al-Ahzāb*, (3: 23).
\[493\] *Maryam*, (19: 54); *PTIKF*: ‘Ali Ibn Abī Ṭalīb by saying the principle of chivalry, counted the loyalty first and the repentance at least; since, the pole considers it from the stage of perfection and descents from upper stage. Thus, the path of end for the one who has been reached it is in contrast of the path of the beginner who still seeks for perfection. Therefore, according to the stage of the perfected one the loyalty is the first stage and repentance the last but for the beginner the repentance is the first and loyalty the last stage.

\[494\] *Al-Baqarah*, (2: 177).
And one of Arab’s youth (fatā) composed:

“Thus, honor your brother through up, as you are together,
Only death can separate you and brings distance between you”

One of their characters is exaggeration to preserve secrets and to protect it from others, even if they would be frightened with sword or threatened by different kinds of harm and tortured by fire; they would not reveal anything except concealment. Indeed, He (Allāh) blamed the spreading of secret by revelation whereas He [Allāh] said: “When there comes some matter touching [public] safety or fear, they divulge it”.

As some of them (youth) composed:

“As I do not reveal the secret of friend, I am aware of all their secrets,
In everyone there is an empty part of heart, it is the place to entrust the secret and no one is aware of it,
When, friends became dispersed in countries, their secret remains in such safe place that even the strong men cannot break it.

Another character is magnanimity (takarrum). It is to protect holiness and to consider modesty at the occasion of accusation and situation of lowness and suspicion, and to avoid from adjoining the vile and stupid, in order to sustain the parade and conserve the prettiness, as it is composed:

“’I pass the depraved, while he is abusing me, I pass and ignore what he meant is not for me.’”

And another one said:

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496 The poet is unknown.
497 Al-Nisā’, (4: 82).
499 It is attributed to ‘Alī Ibn Abī Ṭālib. See: Sharḥ Diwān Mansūb be ‘Alī Ibn Abī Ṭālib (1379), Studied by Maybudī, Tehran, Mirāth Maktūb, 3th ed. p. 106.
“O, soul! Do you know if you feel honored with greedy
I don’t forget to be kind and admire you.”

And another said:

“O, soul! Do you know if you feel honored with greed
I don’t forget to be kind and admire you”

Another character is great patience (si’ah al-ṣadr); in order to release their soul from worldly attachments and eminence their ambitions out of from mortal methods, so that wishes do not mislead them and their fortune and abilities do not decrease. They don’t get sad if they lose and do not get happy with what is coming, as one of the chivalrous said:

“I know every comfort does not make me arrogant at all
Neither would hardship of misery makes me servile”
The fear does not fill my heart before it comes
And if it happens, I shall not be annoyed by its assurance.”

No envy will overwhelm them and no hatred will affect them, as the poet said:

“I surely leave hate when it shows up
Its effect from the lord and I will never hide it.”

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They do not celebrate with betray and do not care for the blame, as Allāh, the Most High, said “Fighting in the Way of God and never afraid of the reproaches of such as find fault…”504 As the narrator said:

“If the youth find for himself the strait path
Then it is easier for him with the annoying of blamers.”505

The next characters are kindness (rifq) and tolerance (mudārāh), sociability with poor and weak believers, and to treat rebellious, sinful and powerful unbelievers with firmness, might and strictness.

Regarding the excellent tolerance, it is told that the Prophet (p.b.u.h) never murmured for the food and never blamed his servant. It is quoted from Anas506 that he worked for the Prophet (p.b.u.h) ten years, [yet] he never addressed Anas impolitely and never asked him for what he has not made, and if he has done nothing, he never said why.

It is quoted that the Prophet once asked his companion “Can any of you behave like Abū Ḍamḍam?” They said “What was the conduct of him?” He answered “Every morning he prayed “My Allāh, I have given my honor to the one who has treated me unjustly. The one who strikes me, I will not strike back [560] and the one who blame me, I will not blame and I will not harm the one who harms and treats me unjustly.”507

504 Al-Mā‘īdah, (5: 54).
505 The poem is attributed to Ibn Sinā. See: Abbas Mahmūd ‘aqqād (1967), Al-Shaykh al-Ra‘is Ibn Sinā, Dār al-Ma‘āf, digitalized in 2011.
506 He might be Ans Ibn Mālik, one of the companions of the Prophet and died around 711.
507 This story is also quoted by al-Ghazālī when he wrote about the merit of patience. See: Iḥyā’ al-‘Ulūm al-Dīn, Vol. 4, p. 61.
Amīr al-Mu’minīn (a.s) said that the Prophet (p.b.u.h) was asked about the good treatment. He said “To give to the one who prohibits you, to connect to one who separated from you and to forgive the one who harmed you.”

It is revealed in the Qur’ān “Repel [evil] with what is better: then will he between whom and thee was hatred become as it was thy friend and intimate!”

I swear to God that man cannot attain is utmost character and he does not measure its degree I swear that man cannot attain utmost of character and cannot be able to value it unless the virtue is confirmed in [the soul of] his holder and he is separate from substraction and stigma of vice. The character does not appear in his soul and prevents the enemy of the soul by the power of his heart. The Holy Prophet said “He who is deprived of kindness is deprived of goodness.”

ʻAbd al-Allāh Ibn Abī Bakr quoted from an Arab man that “I crushed the Prophet (p.b.u.h) on the day of Ḥunayn and I walked with a thick shoes, so I stepped over the Prophet’s foot, thus, he (the prophet) gave me a slight strike by the whip in his hand and said: In the name of Allāh I felt pain.” The man said “I settled myself to regret and said that I hurt the Messenger of Allāh! God knows how I spend that night. When the next morning comes, a man says “where is so and so?” I said: This is me who was yesterday and then I uttered and was afraid. However, he said to me: yesterday you crushed my foot with your shoes and I felt pain! Therefore, I struck you slightly with the whip, this is eighty ewes, take them [in return of that hurt]!”

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509 Fussilat, (41: 34).
510 Ṣaḥīḥ Muslim, Book 32, No: 6270.
511 The battle of Hunayn was between Muhammad and his followers against the Bedouin tribe of Hawazin and its subsection. See: Taṣfīr Tabari, Vol. 14; p. 25-27.
512 This Ḥadīth is discussed in Kitāb al-Sunan al-Dārimī by ʿAbd al-Allah Ibn ʿAbd al- Raḥmān Abū
"Gentleness, tenderness and ease are the sons of generosity kind, noble traits are the sons of gentle they do not speak of fornication nor do they persist lies if others do."  

The firmness (ghilzah): It is to use the power of determination because they want to over protect. Allāh, the Most High, said “…let them find firmness in you.”  

Another quality is the strength (shaddah). Allāh, the Most High, described believers: “And those who are with him are strong against Unbelievers.”  

The glory (‘izzah) is of two kinds: first, to erect the soul from being low or depraved (la’īm) toward the enemy or greater in the world; thus, it needs to abase oneself. Allāh, [561] the Most High, described the beloved “Lowly with the believers and mighty against rejecters.”  

It is told to Hasan⁵¹⁷ “How great you are in your soul?” He replied “I am not great, but I am beloved.” However, Allāh, the Most High, said “But honor belongs to Allāh and His messenger and to the Believers, but the hypocrites know not.”  

The second type [of glory] is the human’s knowledge of the capacity of his soul, and his honor and respect toward it (soul), and being aware of different types of earthly pleasure, and what not to disregard by placing it for the greed of

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⁵¹³ Muhammad al-Dārimī. He named the teller of Ḥadīth but he mentioned that its authenticity is rejected by al-Maḥārībī.  
⁵¹⁵ Al-Tawbah, (9: 123).  
⁵¹⁶ Al-Fāth, (29).  
⁵¹⁷ Al-Ma‘īdah, (5: 154).  
⁵¹⁸ Al-Unāfiqūn, (63: 8).
eating and drinking or other mean things. Allāh said “But the honor belongs to Allāh and His messenger and His Believers.” The poet said:

“They turn away from the food they saw
They leave it, while they feel hungry in inside”

And another one said:

“And certainly I abstain from the amount of the food
When I learn people will commit it due to the hunger”

Another character is jealousy (ghayrah). It is to prevent from what dishonors him and to precede the others. Its source is one’s feeling of his honor and purity of its essence and its nobility for he is free from the impure natures and dirty things and his nearness to Divine presence and his relationship for real Unity. The Prophet (p.b.u.h) said “Sa’d is jealous and I am more jealous than him and Allāh is more jealous than me.”

The other character is self-adornment (tajammal): It is to manifest the wealth and comfort and to hide the difficulty and disaster. This is the result of glory of the soul and its fruit is the state of thankfulness and the sign of confidence and satisfaction with Allāh. However, to demonstrate the poverty means complaining, lowness, and weakness and failing. Allāh, the Most High,

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519 Ibid.
522 Al-Sunān al-Dārīmī, Kitāb al-Nikāh, Masʿalah 2227.
523 From the beginning of this part until the end of the text is written in separate as the chapter three under the title “On the service and hospitality” in Persian version.
said “But the Bounty of thy Lord-rehearse and proclaim.” And Amīr al-Mu’mīnīn (a.s) said “The one, who unfolds his loss, has accepted the disgrace.”

Among the chivalry’s tradition is hospitality and preparation of the resting place (qarā); as the chivalry is the appearance of the sanctity and its beginning, and the sanctity is the inside [secret] and end of chivalry. The possessor of the sanctity considers the whole with the sight of unity of its members and organs and abounds them with goodness and perfection, according to the perfect munificence and mercy. Therefore, it is necessary that the possessor of chivalry consider his brothers and relatives with the sight of love, and to provide them with benefits and comfort in accordance with the universal brotherhood and compassion, so that the outward fits the inward and the image be alike the meaning. Thus, he (possessor of chivalry) tolerates the difficulty for the comfort of the companion and humiliates himself to honor the guests, and affects them by his strength at the time of his poverty, and does not let them know his loss and needs.

It is quoted that a man came to the Prophet (p.b.u.h) on the day of Masqabah. He said “I am hungry, so give me food.” So, the Prophet (p.b.u.h) said to his wives “Do you have any food?” Then, all of them said “Swear to Allāh Who chose you as His messenger, we do not have anything except water”. The Prophet (p.b.u.h) said “Allāh blesses the one, who invites this man tonight.” Thus, one of men of Anṣār stood up and said “Me, O the Messenger of Allāh!” [However] His wife said “We have nothing than the food for the kids.” The man

524 Al-Duhā’, (93: 11).
526 Saghb means hunger. It is referred to the Qurān, al-Balad, (9: 14), where it is emphasized to give food in a day of hunger is very praised. See: Ibn Kathīr, Tafsīr Ibn Kathīr, Vol. 10, p. 1353.
said “Stand up and delay to bring them food until they (kids) go to sleep and do not feed them anything, then, when I made light and entertain the guest to eat; you pretend to fix the light then turn it off and come here, we chew and pretend to eat with the guest of the Messenger of Allāh (p.b.u.h) until he is full.”

So, the wife went to his children and made them busy until they forgot about the food, then she stood up and brought food and made light. As the guests were eating, she stood up and pretended to fix the light, but she turned it off, then they waggle their tongues and the guest thought that those two eat with him until he was satisfied, and they slept with hunger!

As tomorrow the companion came to the Prophet (p.b.u.h), he looked at both of them with a smile and told “Tonight Allāh has truly wondered of the action of so and so” Afterwards, Allāh, the Most High, revealed it “But give them preference over themselves, even though poverty was their (own lot).”

Also, it is quoted that Abī al-Ḥasan al-Anṭākī had more than thirty guests. He had only a few pieces of bread, which were not enough for even five persons. So, they divided it into small pieces and turned off the light and sat to eat. [Later], when they took the food it was untouched; none of them ate it for each of them scarified his soul for others to eat. [563]

There are lots of tales in this matter that I drop because of the limitation and it is incompatible with this brief writing. Those who want to learn more, have to search the trace and information and to study the books and treatises; since they have wonders and strange stories that unveil the weirdness. Those who do not suffice with all of them, will not suffice with its partial. And, those who do not benefit this presentation, the explanation would not benefit them. In summary, he

527 Al-Ḥashr, (59: 9); Rashid al-Dīn Maybūdī, Kashf al-Asrār wa ʻiddah al-Abrār, Vol. 10, p. 43.
528 d. 240/855.
would not be satisfied with the details. I am asking for His guidance to the
straightway and to greeting Muhammad until the Day of Division. [564]
CHAPTER 6

KĀSHĀNĪ’S CONCEPTION OF CHIVALRY ACCORDING TO TUḤFAḤAL-IKHWĀN FĪ KHAṢĀĪṢ AL-FITYĀN
6.0 INTRODUCTION

This chapter will analyze the chivalry letter of Kāshānī and discuss the meaning of chivalry according to Kāshānī’s point of view. It will also argue about the most refreshing of his treatise, which contains the rich notion of Sufi terms and the school of *Waḥda al-Wujūd*. In order to understand the significance and influences of his treatise, his ideas will be compared with two famous and important chivalry letters as the chivalry letter of Shahāb al-Dīn Suhrawardī\(^{529}\)(d. 587/1191), and Sultānī’s Chivalry letter of Naqshbandiyah Sufi Kamāl al-Dīn Ḥusayn Ibn ‘Alī Wāiz Kāshifī Bayhaqqī Hirawī (d. 910/1504).\(^{530}\) It is to note that the chivalry letter of Suhrawardī is one of the significant chivalry letters in early Islamic literature; since, Suhrawardī, for the first time, has institutionalized the traditional chivalry and spiritualized the idea of chivalry.\(^{531}\) And, the importance of the latter is placed on the successful combination of chivalry with Sufism.\(^{532}\) He considered chivalry as one of spiritual knowledge and blended it with the knowledge of Sufism, providing blended comprehensive studies of this knowledge, its reality, subject and magnitude. His chivalry letter is a testament of the deep influence of the Sufism in chivalry in the sixteenth century. His Sufi chevalier depicts the corporate of Sufi’s virtue to the chivalry. In addition to the selected influential chivalry letters, indeed, the chronological selection is considered by the collection of the authors. Therefore, the reader is able to

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examine the similarities, differences and the development of the concept of chivalry, besides the influences of Kāshānī’s chivalry letter from twelfth to the early of sixteenth century. In this regard, at first step, this chapter will explain about the meaning of the chivalry according to Kāshānī, and then compare it with chivalry of Suhrawardī and Wāiz Kāshifī. And, finally, this chapter will discuss in order about the foundation and doctrine of chivalry, while the comparison with mentioned authors will continue in selected subjects.

6.1 THE DEFINITION OF CHIVALRY IN KĀSHĀNĪ’S POINT OF VIEW

Kāshānī started his treatise with a submission of the definition of chivalry as fellow:

“Be aware that chivalry is appearance (zuhūr) of the inborn nature (fitrah), in its pureness and delicate qualification, and its overcoming on emergence of darkness with its potentiality and authority in accordance with development [on human being]. The chivalry is a quality, which follows its perfect talent that is necessary for the pure Abrahamic inborn nature, as Allāh said about it in the Qur’ān: “But only he (will prosper) that brings to Allāh a wealth sound heart (qalbsalīm).”

As we can observe, in this definition, Kāshānī considerably emphasizes the matter of inborn nature and its appearance. Moreover, he makes a connection between inborn nature and the human perfect talent. Therefore, we try to examine what relation could be between chivalry and inborn nature and the relation of inborn nature with the human talent for perfection, in Kāshānī’ point of view. This relation could be analyzed in an effort to explore the substance of inborn nature.

Kāshānī described inborn nature in his treatise “Risalah Qaḍā wa Qadar” as the untaught and pure condition of human, in which the reality of human is

533 Kāshānī, Tuhfah al-Ikhwān Fī Khaṣāṣīs al-Fityān, p. 527.
created. On the other hand, he stated in *Ta‘wīlāt al-Qur‘ān* that it is the result of The Most Holy Grace (*fayḍ al-aqdas*). This definition is based on the teaching of School of *Waḥdah al-Wujūd*, in which the Divine essence (*dāt ilāhī*) is hidden forever and it is never accessible. However, His latency might have an appearance in two stages. The first stage is called The Most Holy Grace (*fayḍ al-aqdas*). It is the appearance of the essence for the essence, in which God will appear in His Divine names and attributions. In this stage the primary faces or immutable entities (*a’yān al-thābitah*) will appear in the knowledge of God. They are within the Divine essence; hence, they are stable and secure from any decay, vice and defect. That is why they are called it as immutable entities.

The second stage is called the Holy Grace (*fayḍ al-muqaddas*). Here, the immutable entities will exit from the step of immutability and the knowledge of God and find external existence. In the meaning that God appeared in the perceptible manifestations (*mażāhir al-malmūsah*). This does not mean the transformation, but it is the revelation of the eternal knowledge like unfolding the form of the known (*ma’lūm*) by writing on the paper.

Therefore, when Kāshānī stated that the inborn nature is the result of the Most Holy Grace, it is because the inborn nature is emanated from the Divine essence. In addition, as in this stage, the talent and potentialities of the perfections

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537 Kāshānī, *Ta‘wīlāt al-Qur‘ān Maryam* (19: 94) and *A’rāf* (7: 54); *Ḥadīd* (57: 2).
538 *Hūd* (11: 1).
is bestowed to immutable entities; and the human being has potentialities of perfection bestowed to him due to the will of God.

Therefore, as the reality of inborn nature is originated from the essence of God, everyone is enthusiastic to seek perfection and this tendency is a quality of stability and it never changes. The attempt of the man on the path to gain perfection, leads him to become like God; in other words, to try to manifest his talent of perfection from potentiality to actuality. In essence, these potentialities are Divine attributes, which are within the human being in potential, but each soul is different in terms of which attributes have actualized and to what degree they have become luminous. However, the stage of chivalry is the manifestation of the pure belief in God (tawhīd).

As mentioned before, the manifestation of the real Being begins with immutability in the knowledge of God, and finally finds external existence. Thus, by the external existence, the human being is associated with certain innate knowledge of the heart. Therefore, at the stage of chivalry, the appearance of the inborn nature is associated with a kind of vision or revelation (mukashafah), through which the chivalrous one can vision the truth of his real being. Kāshānī identified the type of this knowledge by chivalry as knowledge of certainty (‘ilm al-yaqīn).

According to him, this knowledge refers to the knowledge of Unity (tawhīd), which is part of the man’s inner nature and is confirmed in his intellect. When the man is released from sensual and carnal attachments, this knowledge

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541 Kāshānī, Ta’wīlāt al-Qur’ān ʿIbid., Al-Raḥmān (55: 1); Maryam (19: 94); Luqmān (31: 34).
542 ʿIbid., Āli ʿImrān (3: 165).
543 ʿIbid., Maryam (19: 94); Qaṣāṣ (28: 28).
544 Kāshānī, Tuḥfah al-Ikhwān Fī Kāṣāṣ al-Fīyān, p. 528.
545 ʿIbid.
will be revealed to him and he will realize that it is the most apparent knowledge; since, it is certainly nothing than the testimony of their beings. In other words, this knowledge is the knowledge, which God trusted to the human by the Divine Covenant, through which human beings instinctively confess the Divinity (rubūbiyyah) of God.

This inner knowledge will be revealed by the appearance of the inborn nature. In Taʿwīlāt al- Qurʿān, Kāshānī called this knowledge as the descent of intellect or criterion of intellect ('aql furqān). The criterion of intellect is a vision, by which the man is capable to perceive himself in the world and to realize the coordination of his unlimited potential with the real Being. This is the common point of humanity. Although, humans are distinguished from each other in their state of animal nature, they are the same in their origin. That is why divorcement is caused in the stage of animal nature, when the man follows his desires and vices. Therefore, as long as a human take steps in the way of his inborn nature, he will come closer to his creator as well as to humans and will feel more unity towards them. In contrast, as much as the man conforms to his desires, he will get away from the unity become distant to unity as well as come in conflict with other humans. That is the reason for the existence of different thoughts and conflicts among people, because they follow their desires instead of believing in Unity.

On the basis of this view, Kāshānī described chivalry as a quality necessary for the pure Abrahamic inborn nature. Abraham becomes the father of chivalry.

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546 Kāshānī, Tuhfah al-Ikhwān Fi Kasāsīs al-Fīyān, p. 528.
547 Kāshānī, Taʿwīlāt al-Qurʿān, Baqarah (2: 27).
549 Kāshānī, Taʿwīlāt al-Qurʿān, Baqarah (2: 27).
550 Kāshānī, Taʾwīlāt al-Qurʿān, Ālī ʿImrān (3: 7).
since, he was an upright person (hanīf), whose faith came to demonstration by clearing out the paganism and idolatry.\textsuperscript{551} As we know the true believer (hanīf) is held in contrast with pagan (mushrik) and Abraham is in fact the father of all who believe in Unity. On the other hand, Kāshānī stressed upon Abraham, who possesses the pure heart (qalb salīm).\textsuperscript{552} Thus, the chivalry is the stage of a healthy and pure heart, and is the starting point of the basic knowing, and make clear the distinction between truth and falsehood and the basic motivation for gaining perfections.

Therefore, we come to conclude that Kāshānī determined the conception of the inborn nature as the fundamental notion of chivalry, which presents certain qualities of human beings as:

1. The reality of human being is emanated from the Divine essence
2. The reality of human being is stable and never changes
3. Human has potentiality of perfection within himself bestowed by God
4. The innate knowledge of heart is to confess the Divinity of God

Consequently, according to Kāshānī, chivalry, in essence, is a state of eternal purification with which the human being is associated. This state is stable and contains an innate knowledge to the real Being, the reality of human being and his dignity. Therefore, the fundamental column of chivalry is to reveal this knowledge. This knowledge is very much related to the knowledge of Unity. The fundamental column of this knowledge contains the battle with soul's desire and pleasure in order to liberate the inborn nature from the worldly material

\textsuperscript{552} Kāshānī, \textit{Tuhfah al-Ikhwān Fī Khaṣāṣ al-Fīyān}, p. 527.
limitation. When the soul is released from vices, the heart of the man became pure and faultless and comes to connection to God as His servant. Therefore, we can conclude that the chivalry is the stage of pure heart \((qalb\ salîm)\) and the chivalry one is the adherence of his inborn nature \((\text{insān} \ fiṭrī)\). This stage is the most significant element for the human life. It constitutes the tradition of his life and guides him to the goal of human’s life.

As we see, Kāshānī’s chivalry involves the interconnection of chivalry with the innate human beings, especially the innate knowledge of human beings. This knowledge, indeed, embodied the central theme of the chivalry by Suhrawardī, as he divided knowledge in two categories: legislation \((\text{Sharī'ah})\) and spiritual path \((\text{Tarīqah})\). Then he identified chivalry as spiritual path. In this regard, he explained that during the Prophet Seth, chivalry was not separated from the spiritual path. By the time of the Prophet Abraham, however, some people aspired to go through the way of spiritual path, but they were not strong enough to accomplish the way, and came to him and asked him to show a lighter way. Abraham searched in the sea of the spiritual path and found the island of the chivalry. So, from that time on, chivalry and spiritual path are divided. Therefore, according to Suhrawardī, the way of chivalry is a part of the way of spiritual path. For him, the kernel of the legislation is the spiritual path and kernel of the spiritual path is the Truth, and chivalry is the kernel of the Truth. Therefore, his concern is upbringing the disciples on the path of chivalry, in which the role of teaching and guiding the master is

\[\text{553} \text{ Suhrawardī, Futuwvat Nāmeleh, p. 93.}\]
\[\text{554} \text{ Ibid.}\]
\[\text{555} \text{ Ibid, p. 90-94.}\]
That is why his chivalry letter contains the moral instruction between the master and the disciple. With respect of this fact, both Suhrwardī and Kāshānī shared the idea that the chivalry is grounded on the land of spiritual path and Abraham is the beginning point of this path. However, while Kāshānī speaks about the appearance of the inborn nature, which entails the reality of the human being, Suhrwardī speaks about the two dimensions of chivalry. According to him, the outward of chivalry is the legislation (fatwā) and its inward is forgiveness. By legislation the justice will arise; however, forgiveness is manifestation of God’s mercy, kindness and love. Therefore, his chivalry letter contains plenty of stories, in which a crime must be punished according to the law, but it is forgiven according to the chivalry, and in all of them the forgiver has been praised by the Prophet (p.b.u.h). Thus, law and forgiveness are two main keys in Suhrwardī’s chivalry, which are related to the matters of jurisprudence and chivalry (as between the Sufis and Jurists). Although the law is necessary to obey in general, forgiveness is necessary to obey by chivalry. Therefore, Suhrwardī deals with a manner that functions as a kind of a substation of Sufi’s morality based on tolerance and forgiveness, in which God, divine law and chivalry are interrelated. While, according to Kāshānī, chivalry is the possession of certain inner qualities and characteristics.

Therefore, irrespective of the structure of their chivalry letter, Kāshānī and Suhrwardī both are agreeing on the reality of chivalry hidden behind its surface. In fact, Suhrwardī’s definition is grounded on his ontology based on the belief that there are two faces for the existence: outward and inward. And,

consequently, there is a progress from outer action to the inner state. Kāshānī, however, considers it as the quality of potentiality of perfection within the reality of a human being. Therefore, Suhrawardī estimated six exoteric (zāhir) and six esoteric (bātin) qualities for chivalry. The six exoteric qualities are derived from the chivalry’s clothing as: the belt of trousers (avoidance of adultery), the belt of tummy (avoidance of forbidden food), the belt of tongue (avoidance of backbite and accusation), the belt of eyes and ears (avoidance of what is forbidden to see and to hear according to the divine law), the belt of hand and foot (avoidance of stealing and oppression) and the last one is the belt of greed and desire. The six esoteric qualities are: Generosity, humility, magnificence, forgiveness, annihilation of ego and awareness in the stage of nearness (qurb), in which he may lose his intellect because of the arrogance. Although these qualities are considered by Kāshānī, they are studied in cardinal archetype of virtues in four categories as chastity, courage, wisdom and justice.

Much of what Kāshānī understood about chivalry is found in its counterpart Wāiz Kāshifī’s chivalry. According to him, chivalry is the appearance of the inborn nature and its domination on the darkness of the soul until the vices vanish. He stated that chivalry is the Divine light rooted in a human being and, when it will shine, the good character will appear. As we see, he combined the light of the School of Suhrawardī with the appearance of inborn nature of Kāshānī, and came to the result that spiritual chivalry is the complete human

559 Suhrwardī, *Futūwrat Nāmeh*, p. 94-98.
561 Kathryn Babayan (2002), *Mystics, Monarchs, and Messiahs: Cultural Landscapes of Early Modern Iran*, Harvard CMES, p.188.
virtues (*kamāl faḍāil insānī*). According to him, this perfection comes off through the performance of Divine legislation. Therefore, similar to Kāshānī, Wāiz Kāshifī speaks of chivalry in terms of appearance of inborn nature, but reflected in Sufism with extremely complex ethical form and the legislation of chivalry.

He, indeed, estimated chivalry for the first time as a kind of knowledge, which is substitution of the knowledge of Sufism. He identifies the cognition of the soul as the main subject of this knowledge. In this point, it is similar to Kāshānī’s chivalry, in which the matter of appearance of the inborn nature requires the purification of the soul. Therefore, both have the same approach to chivalry which is the battle of the man with the soul’s temptations and desires.

As mentioned above, he reconstructed chivalry in the form of Sufism and determined four hundred and forty four stations for it, which are classified in four main spiritual stations as: repentance (*tawbah*), fear (*khawf*), holy fight (*ji ād*) and patience (*ṣabr*). While, Kāshānī’s structure on practical chivalry is similar to that of cardinal category of virtues, as mentioned above.

In short, although chivalry is considered by the three authors as the moral codes subordinated of Sufism, by Suhrawardī, it is predominantly a relaxed attitude towards exacting punishment for crimes, for which the Divine law legally estimated. However, the primordial spiritual view of chivalry is crystallized into living tradition of thought by Kāshānī. He incorporates Suhrawardī’s chivalry on purification to the intellectual preparation and described chivalry based on universal doctrine, that man is made in the image of God and thereby is God’s

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563 *Ibid*.
representative on earth. Hence, he created a perfect harmony between chivalry, his substitution and Unity (*tawḥīd*). He dealt in depth with matter of chivalry ranging from the philosophical and ethical basis. His chivalry followed the School of illumination of Suhrawardī by purification of the soul, while it is combined with the intellectual’s vision.

On the other hand, the definition of chivalry presented by later Sufis like Wāiz Kāshifī, is much affected by the esoteric notion of Kāshānī’s. However, he is more concerned with defining chivalry within the Sufi’s tradition of courtesy, in which the importance of courtesy is very much higher than the plane purification.

### 6.2 THE FOUNDATION OF CHIVALRY

Kāshānī identified the purification of the soul as the base of chivalry. From the fact that God is the center of existence, everything is a manifestation of Him. As the chivalry is the sheer and pure state of the human, it will manifest if the inborn nature appears. And the appearance of inborn nature depends upon removing the worldly attachments and attractions. That is why the first step of chivalry is identified as nobility (*murūwwah*); since, it is the man’s battle with the soul and his plagues and temptations. In this regard, Abraham is the symbol of the first appearance of the chivalry; since, he broke all idols and forbear money, family and himself.

With respect of this, as mentioned before, chivalry is tied with the knowledge of self; hence, to excavate the layers of a human being, its different levels lead us to realize how chivalry is grounded on human real being. In

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566 Kāshānī, *Tuḥfah al-Ikkwān Fī Khaṣāṣ al-Fīyān*, p. 529, 527
addition, the connection point between God and human is through the pure inborn nature, and the basic pillar of this connection is avoidance of the vices and evils, the last part contains an explanation about the nature of vices and virtues.

6.2.1 THE DEVELOPMENT OF THE SOUL

In Ta‘wilat al-Qur’ān, Kāshānī stated that the soul is a subtle substance that contains the potentiality of life, love and any action based on intention. He estimated three faculties for the soul as soul (nafs), heart (qalb) and spirit (rūḥ). The soul is one of the different levels of a human being, while the body is merely the form. The human soul is an immaterial substance, which is the center of human being and it is extensive in its essence. It is capable to develop and with the help of other human powers can be perfectly complete. Basically, the soul is the place for perfections and it is also capable of achieving knowledge.

However, Kāshānī proposed three stages for the soul:

1. The commanding soul (nafs ammārah). This level of soul is under the control of the body, in the sense that it considers the demands and desires of the physical body of a human and it responds to the commands of sensual pleasure and lust. Usually, this level of soul leans towards following the material world as the spiritual. When Sufis talk about fighting the soul (nafs), they refer to this level of the soul. If the vices and evils place in it forever, the

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567 Ibid., p. 527.
568 Kāshānī, Ištīlahat al-Sūfyyah, p. 115 and Sayeh Meisami (2013), Mullā Sadra, One world publication, p. 74.
570 Kāshānī, Risālah Mabda’ Wa Ma’ād, in: Rasā’il Wa Muṣannafāt Abd al-Razzāq Kāshānī, p. 294-297.
572 Kāshānī, Ta‘wilat al-Qur’ān, Hūd (11: 52).
man will transform to bestial levels of being. Thus, Kāshānī identifies the soul as the greatest enemy of the man and asks God for His forgiveness; since; the sin makes the soul rebel and deprives him of God.\textsuperscript{573}

Therefore, as much as this level rises up, more veils cover him and he could not be able to perceive the truth.\textsuperscript{574} In this level, he obeys the command of the soul’s desires and will lead toward the arrogance (\textit{istikbār}) and pagan (\textit{shirk}).\textsuperscript{575} Thus, Kāshānī resembled this level of the soul to the body, which has to be sacrificed in the way of achieving the Truth.\textsuperscript{576}

2. The blaming soul (\textit{nafs lawwāmah}): This is the stage of awakening the soul. It will illuminate by the light of the heart to become aware from negligence.\textsuperscript{577} When the conscience is awakened, it begins to recover itself, while it is hesitant between two directions of divinity and creature. Whenever something bad emanates from the darkness of the soul, the light of divine awakening will overtake it and it begins to blame itself, in order to turn from it, and it will return to the door of forgiving and ask for forgiveness.\textsuperscript{578} That is why God mentions it on oath: “Nay I call to witness the blaming soul.”( 7:2).\textsuperscript{579}

3. The soul at peace (\textit{nafs muṭma’innah}): In this level, the soul is released from all evil qualities and is completely illuminated by the light of the heart.\textsuperscript{580} It is attached by praiseworthy characters and it is directed to the level of the heart. The heart is directed to rise up toward the world of the holiness and is

\textsuperscript{573} Ibid, A’rāf (7: 155); Ibid, Ibrāhīm (14: 41).
\textsuperscript{574} Ibid, Ahzāb (33: 1).
\textsuperscript{575} Ibid, Ahzāb (33: 72); Kahf (18: 24).
\textsuperscript{576} Ibid, Ahzāb (33: 72); Kahf (18: 24); Kāshānī, Iṣṭilāḥat al-Ṣūfyyah, p. 116.
\textsuperscript{577} Kāshānī, Iṣṭilāḥat al-Ṣūfyyah, p. 115 and Ghazālī, Ḥyā al-‘Ulām al-Dīn, English Translation, p. 9.
\textsuperscript{578} Kāshānī, Iṣṭilāḥat al-Ṣūfyyah, p. 115 and Lory, Les Commentaries, Persian trans., p.129.
\textsuperscript{579} Iṣṭilāḥat al -Ṣūfyyah, p. 115-116.
\textsuperscript{580} Ibid
pure from uncleanness and is intent towards acts of obedience.\(^{581}\) It is dwelling in
the presence of the highest degree until his Lord addresses him “O soul at peace
return to your Lord well pleased and well placing!”\(^{582}\)

As we can see, these nonphysical dimensions of the man are the same
reality but on different levels, in other words they are human potentials on
various dimensions of his being. However, in \textit{Iṣṭilāḥät al-Ṣūfiyyah}, Kāshānī
describes the rational soul (\textit{nafs nāṭiqah}).\(^{583}\) For him, the rational soul is an
abstract illuminated substance, which is also called heart. And, it is higher than
the soul, for it is the source of faith, light of intellect and place of the perceptions
and guidance.\(^{584}\) In addition, the place of appearance of the Unity is the heart and
the knowledge of the certainty (‘ilm al-yaqūn) is rooted in it.\(^{585}\) In \textit{Twīlat al-
Qu’ān}, Kāshānī stated by the process of perfection, the man will become alive at
the stage of the soul and then, he dies. After that, he will become alive at the
stage of the heart, and then he dies again and will become alive at the stage of the
spirit. And finally, he dies by the stage of annihilation.\(^{586}\)

According to Kāshānī, the human’s soul has flexibility of two quite
opposite sides: The celestial world and the inferior world.\(^{587}\) Although the
primitive soul (\textit{nafs}) is essential for the earthly life of human, it acts as an
obstacle for the development of the soul. Its attributions prevent the manifestation
of human potentiality. Consequently, the man would not be able to perceive the

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\(^{581}\) \textit{Ibid.}

\(^{582}\) \textit{Ta’wilāt al-Qur’ān, Al-Fajr} (89: 27).

\(^{583}\) \textit{Iṣṭilāḥät al-Ṣūfiyyah}, p 162.

\(^{584}\) Kāshānī, \textit{Risālah Mabd’ Wa Ma’ād}, p. 286 and \textit{Iṣṭilāḥät al-Ṣūfiyyah}, p. 162.

\(^{585}\) Kāshānī, \textit{Ta’wilāt al-Qur’ān, Nisā’}, (4: 31). In the same source it is stated that the knowledge
of certainty (‘ilm al-yaqūn) is emanated from the heart and the vision of certainty (‘ayn al-yaqūn)
is emanated from the spirit and truth of certainty (ḥaq al-yaqūn) is emanated from the stage of
Unity (maqām wahdat).

\(^{586}\) Kāshānī, \textit{Ta’wilāt al-Qur’ān, Qāf} (41-43); Jāthiyyah, 26.

\(^{587}\) Kāshānī, \textit{Risālah Mabd’ wa Ma’ād}, p. 292-293.
light of his inborn nature. On the other hand, if the man controls his commanded soul, the soul can be improved to the level of the heart. Therefore, heart is a state of the soul, which prevents the soul to be headed by the commanded soul.

As we can see, for Kāshānī, the acknowledgement of the ego is the great obstacle of man’s journey to appearance of his real being. From this standpoint, shaving the hair became one of chivalry’s rituals; since, it is referring to disappearing all obstacles of ascendance and it is the beginning of the required elements of the real human being.

On the other hand, by the real Being, means to believe that the only real Being is God. It is the opposite of the idolatry (shirk), by which the man supposes an illusion of self that he has an independent existence and a certain worth. As the chivalry is considered as the stage of the Unity, consequently, the chivalrous one possesses the illustrative soul, for he knows that there is no real being except God.

Therefore, we can assume the chivalry is the stage of heart, which not only leads the soul, but also the intellectual understanding. It is the quality of the real life associated with the presence and knowledge of the heart. The base of chivalry is founded in the real human being; meaning that chivalry is a spiritual state, an innate human state, which will only appear when the man is able to win his desires and temptation of the soul.

588 Kāshānī, Ta‘wīlāt al-Qur‘ān, Ra‘d (13: 14)
589 Ibid., Insān (76: 22).
590 Ibid., An‘ām (6: 24).
591 Ibid., Najm (53: 58).
592 Kāshānī, Tuhfah al-Ikhwān Fi Khaṣṣāṣ al-Fityān, p. 528, 543; Kāshānī, Ta‘wīlāt al-Qur‘ān, Mursalāt (77: 13); Yūsuf, 96.
593 Kāshānī, Ta‘wīlāt al-Qur‘ān, Ṭūr (52: 48).
Suhrāwādī shared the idea with Khashānī that the human soul is the center of a human being and is composed of different levels. According to him, soul is an abstract matter emanated from the world of the light. It is originally lives in the angelic domain or in the Orient.\textsuperscript{594} So, the soul is from the world of light and is considered as the innermost center of the human being. Therefore, Suhrāwādī identified the soul as the lordly light or al-nur al-ispahbādī.\textsuperscript{595} According to him, the Lordly light is an emanation of the Supreme light, which is divided into parts: One part remains in the spiritual or angelic realm and the other is descended into the prison of the body.\textsuperscript{596} This is called intellect soul (nafs nāṭiqah), which is compatible with heart by the Islamic theologians. The intellect soul became entangled in the world of material and body. According to Illumination School, the body is considered as the vegetative soul (nafs nabātī), which is from the world of darkness and it is inferior and low.\textsuperscript{597}

However, the body and the soul are in nature very contradictory, so they need an intermediate to come to connection. Therefore, Suhrāwādī presumed another faculty of the soul as animal soul (nafs ḥaywānī), the intermediate between the body and the soul. The animal soul is a subtle substance possessing the both material and immaterial characters. Thus, it is supported with a kind of


tolerance, which can resolve the contradiction between the soul and the body or, in other words, between the world of light and the world of darkness.\textsuperscript{598}

With respect of this view, the body and related material attachments are counting as the greatest obstacle for the soul and returning to its true home in the world of light. Only by the purification through asceticism, the illumination of the light will be possible and the soul can govern the body.\textsuperscript{599} The attachments to the body prevent the soul from joining the world of intellect. However, when the bodily attachments are eliminated, the heart of the man will illuminate by a shining light.\textsuperscript{600}

Therefore, according to Suhrawardî, although the soul possesses the central core of human being, it has different levels due to the degree to which the soul is shining. The lowest level represents the center of corporal needs and temptations, which is ruled by the esneible external desires. Thereupon, the most important part of a human being is the transcendence of the soul from its lowest level to the level of intellect soul.\textsuperscript{601} This development of the soul is also considered in chivalry letter of Suhrawardî. Although he discussed chivalry on the practical level and did not focus on the Philosophical aspect, we can find his concern of development of soul by his designation of twelve pillars for chivalry, beginning with necessary purification of the soul and ending with attaining certain

\textsuperscript{599} Mehdi Amin, Suhrawardi and the School of Illumination, p. 16 and Anne- Teresa Tymieniecka (2006), Islamic Philosophy and Occidental Phenomenology on the Perennial Issues of Microcosms and Macrocosm, Netherlands, Springer, p. 267.
\textsuperscript{600} Mehdi Amin, Suhrawardi and the School of Illumination , p. 15-17.
The scheme of twelve pillars depict that the essential center of the chivalry is the transcendence of the soul from its lower level to the level of intellect.

As previously stated, Kashifī identified chivalry as one of the spiritual knowledge, of which its main subject is the knowledge of the soul (nafs). According to Wāız Kāshifī, soul represents the ego and the egoism makes deviate the soul from the direction of the heavenly stations; while, spirit (ruh) represents God in human. The spirit is from the light, whereas ego originates from the fire. When the fire dominates the human’s life; it means his spirit is imprisoned in the physical body and the loss of his connection with Divine reality. From this perspective, there are two diametrically opposed human faculties, the spirit and the ego, within the nature of the human. Therefore, the center of chivalry letter of Wāız Kāshifī is based on battle with ego through strict reliance upon religious duties, and following the spiritual master.

In this regard, in Wāız Kāshifī’s chivalry letter we encounter the pattern of the practical purification of the soul, the same as Suhrawardī through twelve pillars with very little difference.

Therefore, we can conclude that three authors are agreeing on the human reality hidden behind his material surface, which is capable to develop. They identified the soul as the place of perfection, while they defined different levels for it, which, in fact, are considered as different degrees of the human beings’

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602 Suhrawardī, *Futuwwat Nāmeh*, p. 94-98 (The six exoteric qualities are avoidance of adultery, avoidance of forbidden food, avoidance of backbite and accusation, avoidance of what is forbidden to see and to hear according to the divine law, avoidance of stealing and oppression and avoidance of greed and desire. The six esoteric qualities are generosity, humility, magnificence, forgiveness, annihilation of ego and awareness in the stage of nearness).
potentials. Moreover, they recognized the ego as lowest level of the soul. Despite that it is necessary for the earthly life of humans it is the center of evil and vices.

In three considered chivalry letters, the progression of the development of the soul can be found due to the battle with the evils and vices. According to Kāshānī, the battle is formed in two levels: first, nobility, which is the stage of purifying the soul and second, the shamefulness (ḥayā’), which is self-limitation and fear to commit sin any more. This progression can be found by Suhrawardī and Wāiz Kāshīfī by twelve pillars. The six exoteric pillars consider the observation and avoidance of the soul from vices, and the six esoteric pillars are related to the virtues, which must be attained.

6.2.2 THE ENTITY OF THE VIRTUES AND VICES

As the base of the chivalry is the purification the soul, Kāshānī mentioned to very significant issues, whether virtues and vices are innate human beings or they are accidental effects. As his style of writing, he briefly appointed to these issues. However, when we estimated that the core of chivalry is the appearance of the real human nature and because it is due to the battle with the vices, it is important to know about the entity of vices and virtues. The discussion is based on data collection of different treatise of Kashānī. It is notable that despite lack of theoretical discussion in chivalry letters of Suhrawardī and Wāiz Kāshīfī, we consider their ideas based on their theology in order to be able to compare with Kāshānī’s. On the other hand, as the matter of the vices and virtues might include other sub-issues, the domain of this discussion is limited to the realm of chivalry ethics.
The question of virtues and vices can be answered differently on the basis of diverse approaches to the human beings. Kāshānī, by assumption, declares an abstract stable truth as human inborn nature, for the human beings comes to the result that all kinds of his talents and natural powers are rooted within the human being. According to him, God is the source of the existence of man and the existence of everything is dependent on Him. There is no existence (wujūd) except Him. The world of the witness (ālam shahādah) is His outward (zāhir), and the world of the unseen (ghayb) is His inward (bāţin). And, every inward has an outward, so there are some of His attributions that manifest on His outward form.

On the basis of this ontological view, there is no other existence than manifestation of God’s attributions. In addition, in the way of perfection, the man should prove God’s qualities perfectly on all levels of his existence. Thus, when we speak about virtuous behavior, we mean the various appearances of God’s attributions in numerous forms and types; since, virtues are involved in very nature of God. That is why Kāshānī considered virtues as necessary within human beings. Therefore, the man can attain the perfection, when he manifests those qualities, which constitutes the transcendent perfection.

On the basis of this approach, the social external circumference elements can never create abilities in human beings they only can provide a suitable ground to flourish. And, on the contrary, the appearance of the human’s abilities can act as a barrier. Therefore, every barrier to appearance of the transcendentental

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604 Kāshānī, Ta’wilāt al-Qur’ān, Baqarah (2:163, 256).
605 Ibid, An‘ām (6: 91); Baqarah (2: 116); Mā‘īdah (5: 73).
607 Kāshānī, Tuḥfah al-Ikhwān Fī Khaṣâṣīs al-Fityān, p. 529.
qualities is considered as a vice.\textsuperscript{608} This is the most abstract meaning that Kāshānī provided for the matter of vices as limitation, the tantamount to the veil (\textit{hijāb}).\textsuperscript{609}

In fact, as the fundamental concept of the School of \textit{Waḥdah al-Wujūd} is the matter of appearance (\textit{zuhūr}) of truth, in contrast, everything which prevents the reappearance is considered as the veil. In the meaning that on the way of transcendence perfection, everything that prevents man to complete this way would be considered as vices. Therefore, the moral mistakes come to relation with the concept of veils of truth. That is why the great sin for Kāshānī is identified as the great obstacle, the ego and acknowledgement of the self; since, the birth of the man opens the way of recognizing another independent being besides the Real Being.\textsuperscript{610}

In this regard, in \textit{Ta’wilāt al-Qur‘ān}, by interpreting the verse related to the request of the human for forgiveness from God, Kāshānī mentioned three levels of veils, by which the man is deprived of the joy of happiness: the veils of actions, veils of attributions and veils of essence.

According to Kāshānī, the veils of actions precede the veils of attributions and the veils of attributions are preceded by the veils of essence; since, the essence of God is hidden by His attributions and His attributions are hidden by His actions and His actions are hidden by the worlds of beings and substances.\textsuperscript{611}

The veils of essence implies the concept of Unity of essence (\textit{tawḥīd dhāt}), which is beyond the boundaries of actions and attributions. In other words, God is recognized as the only Real Being, which has no internal partnership, division,
plurality or distinction within himself. Therefore, in Islam, polytheist (shirk) is considered as an unforgivable sin.612

The veils of attributions imply the concept of Unity of attributions (tawḥīd ṣifāt), in the meaning that all attributions of humans and others emanated from their origin in God. Therefore, independent subsistence of attributions is considered as the veil; since, despite numerous attributions of God, they are within His essence.613

However, the veils of actions imply the Unity of actions (tawḥīd afʿāl), which is the lowest level and it is the starting point of the human’s battle to attain truth, according to Kāshānī.614 The veil of action pertains to every action and secondary cause besides God’s action. The world and everything related to it is considered as the deterrent agent and veils to appearance the Unity.615 Since, God is the source of everything and the only effective consistency and cause of creation. Therefore, designation of the existential forms in the human’s heart, which prevent the manifestation of the truth into the heart, is considered as the veil of actions.616

According to Kāshānī, the veils of actions are the first level that man is able to remove,617 since, it is related to the world of presence (ʿālim shahādaht), which contains the surface and substances in this world.618 With respect to this, at the stage of chivalry the entire world of presence and natural motivations should

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614 Ibid.
615 Kāshānī, Taʾwīlāt al-Qurʾān, Bagarah (2: 163).
616 Kāshānī, Risālah Tashrīqāt, p. 332-334; Kāshānī, Īṣṭīlāḥāt al-Ṣūfiyyah, p. 81.
617 Kāshānī, Taʾwīlāt al-Qurʾān, Bagarah (2: 163).
618 Kāshānī, Risālah Tashrīqāt, p. 332.
annihilate in order the truth of the human being can appear. Kāshānī, indeed, called this stage of unity as the spiritual state of trust (tawakkūl).\footnote{Kāshānī, Risālah Tashrīqāt, p. 334.} In this state, the traveler (sālik) acknowledges that God is the source of all strength and power. It means that every motion, effort, movement and occurrence that takes place in this world is associated with the primary cause of this world, God.\footnote{Ibid.}

However, in Suhrawardī’s chivalry letter we cannot find any trace of theoretical discussion about the identity of the virtues and vices; yet, we know that according to the School of Illumination the source of the creation is based on the conflict between good and evils or light and darkness.\footnote{Mehdi Amin Razavi Aminrazavi, Seyyed Hossein Nasr (2013), The Islamic Intellectual Tradition in Persia, Routledge, p. 137 and N. Hanif (2002), Biographical Encyclopaedia of Sufis: Central Asia and Middle East, Vol. 2, Sarup & Sons, p. 489.} Despite the eternal contrast between light and darkness, the light possesses the central core. The light is the being and most obvious of all beings and its essence needs no definition; since, its nature is to manifest itself, while darkness is its absence and nothingness.\footnote{The Islamic Intellectual Tradition in Persia, p.137.} Therefore, the necessary Being is pure goodness and its nature is the most complete and intelligent of the beings. Thus, He emanates only pure mercifulness, while the evils are not intrinsic substantiation.\footnote{Mehdi Amin Razavi, p.14.}

On the other hand, Suhrawardī calls the absolute Reality as light of lights or Supreme light and every light is a degree of the effusion of that primordial light. With respect of this view, the essence of the soul is light and possesses a higher level, while the body is darkness and possesses a lower level; thus, there is a conflict between the body and the soul. Therefore, according to Suhrawardī’s anthropology, the human being is locked up in the world of sense but he still has the ability to escape from the cage of body and return to its original dwelling. In
the path of happiness, the soul must release from the darkness of body and all that is worldly and material to attain the world of immaterial light.\textsuperscript{624}

Thereupon, according to Suhrwardī, in the realm of ethics, virtues are radiation of lights within the human soul, and the body and the material attachments are vices, which are rooted in the desire and human senses. Because of this the, Suhrwardī’s School is entwined with the rigorous asceticism; since, the soul should win the obstacles in order to be prepared to receive the Divine lights. This idea is displayed in his chivalry letter when he wanted to identify the pillars of chivalry. He, first, counted six exoteric characters, which imply necessary natural disposition of the human as eating, speaking, seeing, listening, acting, and sexual instinct and sense of survival, which must be controlled and governed by the human.\textsuperscript{625} Suhrwardī categorized them under the exoteric pillars; since, they present human being at the level of vegetative. They are essential for a human because of his life in the material world, but they do not form the reality of human being. The reality of human beings, according to Suhrwardī, appeared by shining the Divine light. Therefore, as mentioned above, virtues are the essential radiation of Divine light. Hence, Suhrwardī identified the rest of pillars of the qualities like generosity, humility, magnificence, forgiveness, annihilation of ego and represents them as the esoteric pillars; since, they are qualities within a human being which constitute the reality of a human being.

\textsuperscript{624} “Suhrwardī” In: \textit{Encyclopedia of Philosophy} digitalizes: Plato.stanford.edu/entries/suhrawardi.
Wāiz Kāshīfī, also by explanation of the reality of the chivalry, made a connotation to the identity of virtues and vices. According to him, the man possesses two faces: the real one and the surface. His real face is his innate nature, which is pure and familiar with the whole good virtues, and his surface is the form affected by the condition of his growth in the society. The innate nature is familiar with the whole of virtues, while the part of his surface is covered by the material garments. So, to Wāiz Kāshīfī, the ethical vices and bestial deeds are rooted in the society and the condition of the process of his training. Therefore, if the garment of his surface is removed, his real face appears with the whole virtues.\footnote{Wāiz Kāshīfī, Futuwwat Nāmeh Sulānī, p. 136-137.}

As we can observe, virtues and vices are identified by Wāiz Kāshīfī in the realm of mystical view which, the outward of everything, have an inward truth (haqīqah), and the spiritual path is the way to seek that truth. By Suhrāvardī, the matter of virtues is discussed in the grounds of School of Illumination, while by Kāshānī, it is discussed in the domain of School of Wahdah al-Wujūd. According to Kāshānī, virtues are manifestation of the God’s attributions, while by Suhrāvardī, they are different degrees of the radiation of the Supreme Light in a human soul. Although, these definitions seem to be apparently different, they agree on the ontology’s view that the virtues are within the human nature. The inner reality, the manifestation and illumination, all require the sustainable qualities within human nature. In addition, they are sharing the idea that virtues will find their identity through association and affiliation of a human being with his origin, and affect the inner being (heart) of a human. While vices through any obstacle, interdict with accomplishing the perfection of a human being.
6.3 THE DOCTRINE OF CHIVALRY

In the third introduction, Kāshānī is presenting the doctrine of chivalry referring to the statement of the pole of chivalry, ‘Alī Ibn Abī Ṭālib. He estimated the basis of chivalry as loyalty, honesty, security, generosity, humility, advice, guidance and repentance. However, he discussed these items according to the four famous cardinal virtues as: chastity, courage, wisdom and justice. He put each two characters of the eight mentioned virtues beneath the four cardinal virtues: The repentance and generosity beneath the chastity, the humility and security beneath the courage, the truth and guidance beneath the wisdom and the advice and loyalty beneath the justice.\(^{627}\)

This part is allocated to analysis of the doctrine of chivalry. However, in the construction of the analysis, wisdom and justice are selected as two cardinal virtues. The reason of this selection lays in the pervasive quality of wisdom and justice to the rest of the virtues; their concept has always been the key concept considered, when discussing the human, anthropology and human sciences. They are virtues, which have thrown their shadow on a human’s deeds, as well as to his individuals and social relations. Although they are considered as separate virtues, they connote other virtues consideration as well.\(^{628}\)

Therefore, it is appropriate to discuss wisdom and justice with respect to Kāshānī’s view on the basis which might be useful in estimating the culmination of the principal constitution of the spiritual chivalry. In addition, comparing the chivalry letters of Suhrawardī and Wāiz Kāshīfī, leads us to perceive the distinctive approaches to these principles. Indeed, despite differences, we will

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\(^{628}\) For example Kāshānī in his work *Risālah Tashrīqāt* considered chastity and courage as the primitive necessary elements of the justice.
discover how Sufis have been concerned to sustain the same principal key for the chivalry’s path.

6.3.1 WISDOM

Kāshānī, generally, gives a comprehensive definition of wisdom in his Sufī’s terms as one of the fundamental faculties of virtues. According to him, wisdom is the knowledge of existence as it is, and to define exactly the proper aspects of actions in the manner it should be done. In *Iṣṭilāḥat al-Ṣūfiyyah*, he expressed four kinds of wisdom: First, is the spoken wisdom (al-ḥikmah al-manṭūqah), which is the knowledge of legislation (sharī‘ah) and spiritual path (ṭarīqah). Second, is the unspoken wisdom (al-ḥikmah al-maskūtah), which is only understood by Sufis. Third, is the unknown wisdom (al-ḥikmah al-majhūlah), which refers to those acts of the Creator, the wisdom of which are unknown to the creatures. They are things in which we believe but we do not understand, such as death of children and the eternal fire of hell. Fourth, is the collective wisdom (al-ḥikmah al-jāmi‘ah), which is the knowledge of the truth (ḥaq) and acting upon it, and the perception of the fault (bāṭil) and rejection of it.

In chivalry, however, wisdom is defined by Kāshānī as a kind of certainty, which is gained by the purification and cognition. According to him, the lowermost level of wisdom is truth (ṣidq) and its highest level is guidance (ḥidāyah). By truth, he demonstrated that wisdom is, in fact, nothing but the knowledge of the truth by guidance. Although, it may at first seem unrelated to the wisdom, if we consider carefully the content, it is apparent that Kāshānī

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depicted what level of the knowledge of the truth is and how it would be achieved.

The main concern of truth is to attain the truth of things.⁶³¹ This comes from Kāshānī’s ontology base on the School of Waḥdah al-Wujūd. As only the truth can see the truth, and in order to gain the truth of things the man should become like truth. Once he realizes the truth in himself, then he will realize the truth of God; since, according to the school of Waḥdah al-Wujūd, everything is the manifestation of the Truth. Realizing truth of oneself is to realize the truth of things which are numerous manifestations of the real Truth. According to Kāshānī, the truth is not possible without purification of the self; since, truth is reflected in the soul. This purification must be done simultaneously in three levels as purifying the intention, word and action. This level, for Kāshānī, is the boundary of differentiation of humans from all other creation.⁶³²

Knowledge is required to gain the truth, which is classified by Kāshānī in two levels of guidance. The first level is to find the knowledge of God, acknowledgement of His being and His unity and to know His names and attributions. The second level is to follow the Divine orders from obligation, forbidden and permissible, in addition to knowledge of virtues and excellent characters.⁶³³

Therefore, guidance by Kāshānī is a cognitive process, which contains also the aspects of the refinement and development of the soul. This cognition at the level of the chivalry is presented as the eye of vision (‘ayn al-baṣar). To understand what he meant by the eye of vision, we need to explain about the

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⁶³¹ *Tuḥfah al-Ikhwān, Fī Ḳaṣāṣīs al-Fīyān*, p. 542.
certainty and the vision. According to Kāshānī, there are three stages of certainty that are consistent with the three steps of Unity (tawḥīd) and different ranks of the faith of believers (iḥān).

The first stage is knowledge of certainty (ilm al-yaqīn), which is common in all believers.634 Kāshānī called it also the stage of soul (nafs). This is the primary stage of the way to the truth; since, the believer stays between two veils: veil of attribution (ṣifāt) and veil of essence (dhāt). This stage is the source of innovation and intolerance on the basis of a weak understanding of truth, and disproves those who are not in the same stage or even are at the higher stage of knowledge.635

The second stage is eye of certainty (ʿayn al-yaqīn), that is the stage of Unity of attribution. On the basis of Qurān, Kāshānī identifies it as the stage of satisfaction. In other words, it is the stage of heart (qalb); since, the heart is not alone in avoiding all evil temptations; rather, the eternal light of the peace shines in the heart of believer. That is the reason that the “People of the Cave” (Aṣḥāb-i Kahf) had courage to stand up for the Unity.636 So, Kāshānī alerts readers to the fact that the stage of witnessing started from this stage. This is the spiritual path through which the believer becomes aware of his inborn nature and achieves the stage of the heart. In this stage, chivalry is completed.

The third stage is the truth of certainty (ḥaq al-yaqīn). In this stage, there are no veils between believer and God. This is the stage of spirit (rūḥ).637 Here, the believer can witness God without any veils of attributions and witnesses

God’s attributions without any veil of essence. According to Kāshānī, this stage is
the level of total Unity that caused the eternal survival.\footnote{Ibid, p. 110.}

On the other hand, Kāshānī defined vision in \textit{Iṣṭilāḥat al-Ṣūfīyyah} as the
gency of heart, which is lightened by the Divine light. The possessor of the
vision can see the inside and the truth of things. According to theologians, it is
theoretical intelligent faculty (\textit{quwwah ʿaqilah naẓariyyah}). When this faculty is
illuminated by the Divine lights, it becomes the Divine faculty (\textit{quwwah
qudsiyyah}).\footnote{Kāshānī, \textit{Iṣṭilāḥat al-Ṣūfīyyah}, p. 37-38.} Therefore, the eye of vision is the level between knowledge of
certainty and eye of certainty. It is higher than knowledge of certainty; since, it is
illuminated by the Divine light after purification of the soul.\footnote{Tuhfah al-Ikhwān, \textit{Fi Khaṣāṣ al-Fīyān}, p. 543.} It is released from
intolerance at the level of knowledge of certainty; however, it is lower than the
level of eye of certainty; since, this level belongs to the world of witnessing
(ʿālam al-shahādah).\footnote{Ibid, p. 543-544.} Thus, the eye of vision is the level between soul and
heart. That is why Kāshānī asserted that the chivalrous one needs the eye of
vision to attain wisdom.

Indeed, Kāshānī mentioned that the eye of vision needs the enlightenment
of the heart (\textit{farāsat}) and also the light of the \textit{sharīʿah}.\footnote{Ibid, p. 544.} According to him,
without the light of the \textit{sharīʿah}, the possessor of the eye of vision takes in an
unknown way and it is not possible for him to continue the way of chivalry.
Therefore, it is necessary for disciple of chivalry to learn about all obligatory
laws, recommended, forbidden, permissible things and virtues, excellent
characters, praiseworthy ethics and beautiful qualities.\footnote{Ibid, p. 544.} We can see that Kāshānī
defines wisdom, here, in the form of the mystical lingua of the School of Ibn ‘Arabī. According to him, wisdom is the knowledge of the truth achieved by the right guidance, which will happen to those who receive the pure knowledge of soul and mind.  

However, wisdom by Suhrawardī is developed on the grounds of the Illumination School, wherein the light configured the centrality of his Philosophy. According to Illumination School, all of reality is nothing other than light, which possesses various degrees of strength. It is the essence of light to be manifesting and to bring others to manifestation. Light is the most evident and clear of things and makes things become evident.

With respect of this view, the nature of knowledge is also light. As the light has different degrees, the knowledge also contains a range of levels. The sensory knowledge is a level of light, while the knowledge of intellect is the other levels of the light. On the other hand, the essence of human soul is an abstract light, so it possesses self-awareness and it will be more luminous and more complete and delighted by radiation of the light. Therefore, Suhrawardī classified the seeker of knowledge in his work, Ḥikmat al-Ishrāq, based on the theoretical and practical development and perfection of the faculties of human soul.

The first or lowest level is the seeker of knowledge, who is aware of his ignorance and feels the need for knowledge and, therefore, will seek for the knowledge. The second level is the seeker, who has well attained formal knowledge including the argumentative philosophy (ḥikmaḥt bahthiyyah), as well as spiritual knowledge. The third level is the seeker, who has purified his soul and

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644 Ibid, p. 543.
attained intellectual intuition or illumination, but is ignorant of argumentative modes of knowledge. The fourth is the true philosopher (ḥakīm ilāhī), who has perfected argumentative philosophy as well as attained illumination.646

As we can see, for Suhrawardī, the truth is attained by accomplishment of both theoretical philosophy and spiritual illumination. Therefore, in his testament at the end of his work Ḥikamh al-Ishrāq, he identified wisdom as the manner and the way of intellectual and spiritual conduct. On the other hand, the knowledge will be attained through illumination of the light into the human being. As the place of the process of illumination is within the human being, Suhrawardī defined wisdom as equal to the preservation of the orders of God and avoidance of what is meaningless; since, only for those who appropriately become ready, the truth will be illuminated from the depth of their being.

The light of wisdom comes not from the outside, but it is the light of the soul itself. Since, to Suhrawardī, the human being is not the empty container but, vice versa, it is like a lantern which shines by itself. As much as he encounters with different phenomena, he becomes brighter.647 Therefore, the knowledge is the process of shining the human being. The interconnection of knowledge and refinement of the soul is the key concept of wisdom in the chivalry letter of Suhrawardī. Although he did not discuss directly about the wisdom, he set the knowledge (marifah) as the fourth element besides other connected ingredient elements of chivalry, such as Divine law (sharī‘ah), spiritual path (tariqah) and the Truth (ḥaqīqah). 648 For him, it is necessary for those who follow the way of

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646 Zailan Moris, Revelation, Intellectual Intuition, p. 44.
chivalry to purify the soul and to achieve the knowledge of reason, and to understand the meaning of what they do and to avoid from ignorance.649

Kāshīfī, indeed, did not study wisdom theoretically; however, he displayed it within a given figure of Sufism, in which the essential factors of wisdom, knowledge and truth are frequently considered throughout the text. He placed knowledge (ma‘rifah) as the first foundation of the chivalry beside gentleness (ḥilm), asceticism (zuhd), piety (taqwā’), satisfaction (ridā) and sincerity (ikhlās).650 According to him, the path of chivalry is integrated with the six obligations. They are arranged as: To gain the knowledge of Divine law, to act according to what is learned, to have good temper with people, to have self-discipline, citation and enthusiasm to see the Truth.651

The importance of the knowledge becomes clearer when Wāiz Kāshīfī divided the vow of chivalry into two parts, as original vow (aṣlī) and saying vow (qawlī). The saying vow is understood as a blessing, whereas the original vow is to be based on research (taḥqīq) that is associated with the excellence awareness.652 As Wāiz Kāshīfī’s view is very spiritualized and discussed chivalry in the plane of the Sufism, he regards action as a value that makes knowledge worthy and leads the man to be wise. In fact, the wisdom of chivalry is defined as the way of truth (ṣirāṭ mustaqīm), in which the knowledge and action are integrated.653

In sum up, although we cannot find the trace of the theoretical discussion of wisdom in chivalry letter of Wāiz Kāshīfī and Suhrawardī, but a deep affinity

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649 Ibid, p. 120.
650 Wāiz Kāshīfī, Futuwwat Nāmeh Sulṭānī, p. 158.
651 Ibid, p. 158-159.
resulting from the central view toward wisdom can be seen among chivalry letters, which is the achievement the intellect knowledge by refining the soul. However, Kāshānī provides a system of wisdom for chivalry including both theoretical and practical view. That is what makes Kāshānī’s chivalry distinct from others because he presented how disciple of chivalry can achieve wisdom and what exactly is the level of wisdom. He defines wisdom in the form of the mystical lingua of the School of wajdah al-Wujūd. In the meaning that wisdom is the knowledge of the truth achieved by the right guidance, which will happen to those, who receive the pure knowledge of soul and mind.654

Suhrawardī and Kāshifī share the idea with Kāshānī that the basic premise underlying the chivalry is knowledge. However, despite the implicit indication of essential elements of wisdom, the knowledge and the purification, the concept of wisdom and its interrelation with chivalry was not presented by them. While looking at Kāshānī’s definition of chivalry and the appearance of the inborn nature, we can see the interconnection of chivalry to wisdom.

Kāshānī displayed the very nature of wisdom and its relation to the chivalry. According to him, wisdom of chivalry is concerned a quality of human awareness integrated with the Unity (tawhīd) and love. The appearance of the inborn nature leads man to discover the truth of himself and the dignity of the human being. While other chivalry letters illustrate generosity and forgiveness as the ways leads to the chivalry, Kāshānī takes effort to demonstrate chivalry is neither a practical way nor a system of idea. Rather, in the deepest sense; it is a vision, through which the man would be guided on how to look to himself and to others in terms of a human being, and not with respect of the vicegerent of God.

654 Tuhfah al-Ikhwān, Fī Khaṣāṣ al-Fīyān, p. 543.
on earth. Therefore, chivalry is the stage of a complete human being in terms of humanity.

However, the man is able to achieve another stage as the vicegerent of God on earth. This stage is the way of Sufism; by which the names of God will manifest in a human being. This is not easy way to be followed by all people; therefore, chivalry is interpreted by Sufis as a lower grade of Sufism; since, it is possible for everyone to know the truth of a human being and to be faithful to his dignity. Moreover, it is not just about individuals; rather the relation to others is something to which the chivalry concerns itself. This relation has eyes on giving and forgiveness, which grant the human eternal joy and happiness. This is the spirit of chivalry. Sufis struggled to depict that the dignity of a human being is against the self and private benefaction; rather it is defined to forgive the faults of others and to give everything for others, even when they, in turn, made no rewards or commitment.

6.3.2 JUSTICE

Justice, according to Kāshānī, is to place things in their proper place. He refers to justice as the noblest virtue; since, it is the spiritual form of exposure of the self in order to reconcile between other faculties; in other words, it is the social form for whole virtues. The one who’s spirit is the king of his personality, and the heart is his vice, and the intellect is the prime minister, and the soul and the


rest of his capacitance are under his command, is called just (ʻādil). Therefore, justice is a general policy, which brings harmony between the faculties of the body, heart and spirit and balances the inward manifestation and outward manifestation of a human being in all parts of his life.

Thus, from the perspective that justice is an attitude of balance, Kāshānī deals with justice in chivalry on two sub issues as advice and loyalty, concerning the social and individual dimensions of a human’s life, to which this research will make an explanation. Advice is presenting the practical social form of justice through which the man wants goodness for others and wants them to make distance from what is harmful. Thus, he described twelve characters reflecting the general social policy of Muslim behavior, namely trust (amānah), mercifulness (shafaqah), connection to relatives (ṣillah al-raḥim), reconciling between enemies (islāḥ dhāt al-bayyin), good participation (ḥusn al-shirkah), fairness to himself and to act justly with others (inṣāf and intisāf), reward (al-mukāfāt), excellent judgment (al-ḥusn al-qāḍā’), intimacy (tawaddūd), sincere friendship (ṣadāqah) and brotherhood (al-ikhwānīyyah).

By loyalty, Kāshānī takes a strong position on the eternal pre-covenant (ʻahd), which entrusts in God the requirement of His unity (tawḥīd) and the knowledge of His Divinity. This is a responsibility of man before God, which is rooted in an historical agreement. The performance of this agreement is obligatory upon the man. It is the cause of man’s faith and doing the duties of right of worshipping and performing the right of Divinity. This is the loyalty to the Supreme God and the last step of chivalry; since, the man returns himself to

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657 Kāshānī, Risālah Tashrīqāt, p. 351.
658 Tuhah al-Ikhwān, Fī Ḥāsāṣ al-Fīyān, 549.
659 Kāshānī, Ta‘wīlāt al-Qur’ān, Al-Māidah, (5: 1).
his real being and he has fulfilled the purpose of his creation. As the Prophet (p.b.u.h) said “Those, who have no covenant, have no religion”. Thus, in this level, justice apparently applies an individual connection between man and God, and between man and his self.

For Kāshānī, justice on the level of individual is an expression of self in order to reconcile between other human faculties. According to him, justice means a harmonious condition or situation whereby the man is in his right and proper place in relation to him self and as well as to others. If the human being allows his animal or carnal soul to overcome him, or if he denies belief in God, he will start to deviate from his real nature. And that is why Kāhsānī called justice as the foundation of the truth (ṣidq). And, as previously stated, truth is the lowest level of wisdom; therefore, justice is the proper place of human rational soul, in order to distinguish the right from the wrong.

However, Kāshānī determined justice on the level of social as the common form for whole virtues. With respect of this, Kāshānī estimated the method of rightness and just to live in society. In the Islamic society, those who have affirmed their adherence to the original eternal covenant have taken a secondary oath to practice justly relationship in the society. The manifestation of justice at this level is the progression from considering the self to considering others for the sake of God. This is the prominent point of the chivalry’s social ethos, which is clearly and successfully presented by Kāshānī through theoretical approach.

662 Tuhah al-Ikhwān, Fī Khaṣāṣṣ al-Fityān, p. 545.
663 Tuhah al-Ikhwān, Fī Khaṣāṣṣ al-Fityān, 541.
664 Ibid, p. 351.
665 Ibid, p. 545.
On the basis of this School of Thought, the adherence of chivalry considers others not for own benefits, but in order to satisfy God. Therefore, he does not care about his own desire and appetite and does not expect any rewards in return, but his own purpose is to gain God’s satisfaction.

With respect of this view, the approval of God can be found in the happiness and bliss of Muslims by applying brotherhood, which is the ultimate character of chivalry. Kāshānī stated:

“I swear that it (brotherhood) is the best and beauty ways for people, the interest of religion and the world is related to it, and the maximum happiness becomes easy to gain, and by its presence every pleasure and bliss will delight, and by its attainment every great demand will become easy, every immense difficulty will degrade for him and every determination will demean.”

As we see, the brotherhood is presenting the ultimate characters of justice, while it conveys the appearance of love among the Muslim society; since, justice cannot be without kindness and friendship. According to Kāshānī, justice is the shadow of love and love is the shadow of Unity. The justice cannot appear without God’s love and kindness, for the shadow, in fact, is not separate from the essence.

However, Kāshānī’s classification of justice cannot be seen in other chivalry letters. Suhrawardī, generally, did not show concern towards any theoretical type of justice and we cannot find justice in any other of his works. The image of justice in his chivalry letter is embedded within the chivalry’s ethos as, generosity, modesty and forgiveness. However, the quoted

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\textit{Ibid.}, p. 548.

Kāshānī, \textit{Ta’wilāt al-Qur’ān}, \textit{Mumtažanah} (60: 8); nahl (16, 76).

\textit{Ibid.}

narratives depict Suhrawardī’s stress on the precedence of forgiveness to revenge or the determined penalty by the law.

To Suhrawardī, chivalry’s ethos is the way of inner enlightenment. It is well known by Sufis that Divine law is the level of words, and the spiritual path is the level of deeds, and the truth is the level of inner state.\footnote{Muhammed, F. Sayeed (2010), \textit{Fundamental Doctrine of Islam and Its Pragmatism}, USA, Xlibris Corporation, p. 288.} The level of chivalry is higher than Divine law; otherwise all Muslims who are practicing Divine law would be considered as a chivalrous one, while the chivalry is beyond mere law. With respect of this view, Suhrawardī tried to illustrate that forgiveness is not only in contrast of the Divine law, but it is the manifestation of the justice; since, justice is not just then to place things in the proper place. Because of this, in all narratives quoted by Suhrawardī, it is emphasized that forgiveness is more honorable and desirable according to God than the penalty or revenge. However, Suhrawardī did not give a Philosophical description, but according to the Illumination School, the essential relationship between humans is rooted in a common light of essence. The forgiveness made the light of Truth becomes brighter inside human being and also in the outside disposition. This is also valid for generosity and modesty, by which the innate human light will illuminate and, consequently, the man becomes closer to his real place. Therefore, the justice, according to Suhrawardī, can be found as the underlying layer of chivalry’s ethos.

The innate centered disposition is illustrated by Kāshānī as the potentiality of inborn nature and the Divine covenant, which differ from the Philosophy of \textit{Wahdah al-Wujud} from the Philosophy of the illumination. On the basis of a different perspective of Philosophy, there is not any trace of matter of Divine covenant in Suhrawardī’s chivalry letter. Although the concept of chivalry’s
ethos is an essential function for both, Kāshānī elaborated on these concepts with the theoretical discussion beneath the justice, and constituted the frame work of the individuals and social ethos of chivalry.

The concept of justice and consequently the appearance of the love among Muslim society is presented By Wāiz Kāshīfī within the mere mystical framework. In Wāiz Kāshīfī’s chivalry, the concept of justice is integrated with the spiritual virtue as beneficence (iḥsān).671 As it is well known, there are three stations of development of the spiritual pathway in Sufism. The first stage is submission (Islam), which is understood as stage of striving to practice the Divine law. The second stage is faith (iman), in which the peace enters the heart of the man. The third level is the stage of beneficence (Ihsan), which is referring to excellence and observant awareness. The stage of submission pertains to the corporeal and social aspects of human beings, whereas the stage of faith pertains to the heart and the stage of beneficence is related to the spirit. 672

The beneficence is stressed by Sufis as an advanced level on the spiritual path. According to Khawjah ‘Abd Allāh Anšārī, the stage of beneficence is the result of the mediation and peace; hence, to attain this stage, the belief in Unity (tawḥīd) must be stabled in the heart of the man.673 Ibn ‘Abī Arabī identified it as the stage of the witnessing (mushāhadah); however, it is lower than the level of the witnessing in the stage of spirit; since, beneficence is the stage where the man witnesses God according to His attributions.674

671 Wāiz Kāshīfī, Futuwwat Nāmeh Sulṭānī, p. 250.
With respect of this view, Wāīz Kāshifi put the justice and beneficence together as the chivalry’s ethos; since, the concept implies the idea of the justice, for the possessor of the beneficence is witnessing the Truth. In other words, he is witnessing the truth of things as they are in their true forms. Consequently, he is able to bring the appropriate thing to the appropriate person.\(^{675}\) Moreover, according to his relation with God, the intention, saying and action is devoted and directed to the God in the proper manner as it should be. Thus, he would worship God methinks he does see the God. As he is witnessing the truth, he would act not for the sake of his own nor for the rewards, but for his love for God.\(^{676}\)

However, according to spiritual path of Sufism, the end of the stage of beneficence is the beginning of the stage of sanctity (\textit{walāyah}).\(^{677}\) This level is identified by Kāshānī, as the perfection of the last level of chivalry, royalty.\(^{678}\)

Therefore, we can find that the concept of justice, which was presented as the quality of forgiveness by Suhrawardī, is elaborated later in the in the School of \textit{Wahdah al-wujūd} by providing the key to establishing harmony and sustainable balance in human beings both individually and socially. And, finally, it is identified as the high spiritual stage, \textit{ihsān} by Wāīz Kāshifi. Moreover, we come to the result that our authors are sharing the idea that the notion of justice in chivalry is beyond the legalistic sense and scale. It is a kind of balance of embedded qualities as forgiveness and love, in order to bring human beings peace and happiness within themselves and others. The combination of justice with love, and the importance of applying love among society, becomes clearer when

\[^{675}\text{Zekeriya baskal (2014), Yunus Emre: The Sufi Poet in Love, Turkey, Isik Yayincilik Ticaret, p. 51.}\]
\[^{676}\text{N. Hanif (2002), Biographical Encyclopedia of Sufism: Africa and Europe, Sarup & Sons, p. 106.}\]
\[^{677}\text{Kāshānī, \textit{Iṣṭilāḥāt al-Ṣāfiyyah}, p. 52-53.}\]
\[^{678}\text{Kāshānī, \textit{Tuhfah al-Ikhwān, Fī Khaṣṣāṣ al-Fīṭyān}, p. 549.}\]
Kāshānī stated that if the people love each other, they do not have need for justice.⁶⁷⁹

6.4 CONCLUSION

The analysis suggests that the notion of chivalry is developed and rejuvenated within the different School of Sufism. In the beginning of the interconnection of chivalry with Sufism, chivalry came to interconnection with the Divine law, spiritual path and truth and presented as more companionate and merciful understanding of the Divine law by Suhrawardī and later it is highly affiliated with Sufism via Sufi’s pathway of benefaction by Wāż Kāshfī. However, forgiveness other people’s sin and negligence of their slips is an unchanging core to all Sufis perspective which certainly occupied the prominent quality in chivalry and their distinction does not yield a substantial dissension. From the starting point chivalry become the prototype of divine grace and the symbol of the reflection of God’s merciful among Muslim’s community.

Yet, for Kāshānī, the notion of chivalry is integrated to the concept of Unity; since, according to School of Waḥdah al-Wujūd, the reality of a human being is emanated from the Divine Essence and the whole purpose of being is to actualize human being and to become known. Thus, the appearance of inborn nature is stage of appearance of the knowledge of Unity which is within the nature of human and it is confirmation in his intellect. He dealt with chivalry analyzing the nature of human being and stresses upon the appearance of the potentiality of inborn nature to transcendence and perfection. Although, chivalry is not the ultimate perfection, but it is the knowledge of reality of human being

⁶⁷⁹ Kāshānī, Risalah Tashriqāt, p. 327.
and his dignity. The concept of appearance of inborn nature implies the knowledge of self-awareness, through which the man perceives his true nature, his dignity and potentialities. The manifestation of inborn nature enables man to approach himself and other creation as real human being, which is the pure heart. Thus, in Kāshānī’s perspective, chivalry is the ultimate state of harmony and balance in human being in individual and social form, which is colored sacredly and reflects love and merciful of God among human.
CHAPTER 7

CONCLUSION
7.0 INTRODUCTION

The study was set out to explore the concept of chivalry according to Abd al-Razzāq Kāshānī on the basis of his treatise *Tuhfah al-Ikhwān Fī Khāṣāṣ al-Fītyān*. It demonstrated how Kāshānī, on the basis of teaching of *Wahdah al-Wujūd*, created an ethical system for human being, who is not the symbol of Perfect man as it is defined by Ibn ʻArabī, but in terms of human being. In this regard, he improved the primitive innate human qualities to serve that system. It was a survey of historical background of chivalry after Islam, and the development of the concept by the Sufis.

In order to attain the purpose of the research, various issues are discussed as Kāshānī’s life, works and contribution to Sufism. It is declared historical background of the chivalry, its different appearance during the Islamic history and its relation to Sufism. In addition, Kāshānī’s chivalry letter is translated from Arabic to English, including supplementary description, in order to assign as the basic source to reach the final judgment. The final discussion is tied up with the analysis of the chivalry letter of Kāshānī to delineate his idea of the concept of chivalry, while it was compared to other outstanding chivalry letters of Suhrawardī and Wāiz Kāshifī.

7.1 CONCLUSION REMARK

The research provided contribution and implications of the subject discussed with respect to the research questions. It presented the finding and argues the subject and their transplant on research theory and understanding.
7.1.1 THE PRESENTATION OF ‘ABD AL-RAZZĀQ KĀSHĀNĪ

In reviewing Kāshānī’s life, while there was limited diffused information about him, we became involved with his thoughts and manners as an adherence of the School of Waḥdah al-Wujūd, and his mastery of classification and regularization of the difficult texts on the basis of the systematic Philosophical approach. We have seen how his prominent spiritual qualities, in addition to his broadmindedness, earned him to influence the members of government as well as other Sufi masters, theologian and jurisprudences.

Furthermore, the research has noted Kāshānī’s contribution to Sufism through his commentary on Fuṣūṣ al-Ḥikam, through which the School of Waḥdah al-Wujūd was promoted in the eastern Islamic world, especially in Iran. His commentary was the base sources of later commentaries of Ibn ‘Arabī’s teaching through his direct disciple, Dāwūd Qayṣarī (d.751 H) as well as his indirect successors like Sayyid Ḥaydar Āmulī (d.787 H) and Ni‘mat Allāh Wālī (d. 834 H), who developed new spiritual movement.

We have observed, although he is known as a commentator, he is an inspired Sufi author. Kāshānī’s Iṣṭilāḥat al-Ṣūfīyyah, compared to other similar Sufi’s works, is the most comprehensive and read work which is praised by later Sufi authors. In Addition, Kāshānī wrote more than forty treatises, which reflect a complete integration of two main components of Sufism as practical Sufism demonstrated by Khawjah ‘Abd Allāh Anṣārī in Manāzīl al-Sāerī and Suhrawardī in ‘Awārif al-Ma’ārif and theoretical Sufism by Ibn ‘Arabī in Futūḥat al-Makkiyyah.
7.1.2 THE HISTORY OF DEVELOPMENT OF CHIVALRY

We have seen the conceptual integration of the chivalry in the Islamic world with the cultural-religious and social situations. Chivalry, historically, in over eight centuries of its life, is identified as a range of movements and constitutions widespread throughout all the urban communities of Muslim East, especially, in Iran, Iraq and Syria. They were a class of lower rank of landholders and warriors, whose chivalry conveyed courage, brotherhood and willingness to help the defenseless, and later developed as Islamic chivalry in Khurāsān.

Even more importantly, we have seen that early chivalry’s behavior as courage and generosity has been elaborated after Islam, and its principle has been supported by the religious elements. It was in respect of the Qur’ānic teaching that inner seeking of humans for salvation through fighting with the inside and outside evils has been demonstrated as a noble human quality. This battle is presented in the story of Abraham, who is recognized as the symbol of the Unity and called “Father of Chivalrous” (Abū al-Fityān); since, he was the figure of challenging idols in inward and outward worlds, in order to attain the pure faith. The courage of chivalry is manifested by refusing idols and depraved authority, leaving home, enduring danger for the sake of God by the “People of the Cave”(Aṣḥāb-i Kahf); and forgiveness and generosity of chivalry is demonstrated by the Prophet Joseph.

We have also seen how the theological significance behind the rites of the initiation of the novice into the chivalry is defined by Sufis. However, the symbolism chivalry presented by the Qur’ān was not always followed by disciple. We found the widespread of disciple of chivalry in the nine and ten century around all Islamic lands, who were known with different names as Ayyārān in
Persia, Ṣaālīk and Shāṭir in Baghdad, Aḥḍāḥ in Syria, who used to rob rich people and believed that this is their right to take their own share from the public fund. They sometimes even appeared as an intruder who broke down the authority, and were used by the politicians in positioning new rulers.

So far, we faced a new era of chivalry in the twelfth century, when chivalry was reformed and rebuilt as an aristocratic chivalry by Abbasid Caliph Abū al-Abbās al-Nāṣir Li Dīn Allāh Ibn al-Mustaḍī’ Billāh (553 H). He brought all different groups of chivalry together under a unite title as akhī (brother) and enlisted them in public administration and policing functions. Nāṣir declared himself as the central authority of chivalry and later designated himself as having sole responsibility to maintain the legislation (sharī’ah). His advisor, Shihāb al-Dīn Suhrawardī, has estimated the code of chivalry and officially stated chivalry as the sub-Sufism.

Therefore, Anatolia became an important center for chivalry and the idea of chivalry rapidly grew by Sufis. At this time, there are many chivalry letters written by Sufis. However, after Nāṣir, the official aristocratic chivalry ended, while the spirit of chivalry survived through three affected vital dimension of a human’s life in the realm of economics, politics and public.

In the domain of economics, chivalry appeared as a system of teaching, learning and apprenticeship manual in trades and craftsmen associations. The integration of chivalry with craft associations built up a sacred face of the crafts and public services in normal life, through which the extent of nobility depended on the degree of service to the society. In this regard, there are numerous chivalry letters written according to different crafts, which present the relationship between ethics, profession and human beings, and clarify the importance of
laboring and work by God and His Prophet in order to obtain a lawful living and business.

In the field of politics, we encounter the appearance of the small sporadic armed appealing movements, like *Sarbedāran*, who fought particularly with Mongols after Abbasid Caliph.

In the ground of public, we have seen that chivalry appeared as a moral quality provided by Sufis to revive spiritual motivation in different dimensions of people’s life. It was in respect of the spiritual tendency of chivalry’s essence that it was identified with the religious roots, and improved and purified by Sufis in the written code called chivalry letter (*risālah al-futuwwah*).

We observed the significance of three chivalry letters written by earlier Sufi authors: First, the chivalry letter of Abd al-Rahmān al-Sulamī (d. 412/1021), is the first treatise written about chivalry. Sulamī proved on the basis of the *Qurʾān* that the ancestors of the chivalrous go back to the prophet Adam, and defined chivalry as universal generosity. The second is the chivalry letter of Shihāb al-Dīn Suhrawardī (d. 632/1235), who officially identified chivalry as sub-Sufism. The third is the chivalry letter of Ibn Miʿmār Ḥanbalī Baghdādī (d. 642/1244), which is written during the Abbasid Caliph Nāṣir Li Dīn Allāh and contains complete hierarchical structure and ceremonies of chivalry initiation.

We have seen that producing a number of chivalry letters during twelfth until sixteenth century depicts the Sufis consideration to chivalry. They tried, through Sufi’s language, to express for common people first, the gravity of inner battle of man against egoism and evils, second the importance of the relation to others and third the devotion and magnanimity to God.
These kinds of chivalry letters, in principle, have ethical style and frequently highlight qualities that made man to win God’s satisfaction. By examining the chivalry letters, we found that they are not only colored with ethics, they also transformed and developed the primeval moral concept of chivalry into the spiritual school integrated with the theory and map of the practical spiritual stage.

7.1.3 THE PRESENTATION OF TUḤFAH AL-IKHWĀN FĪ KHAṢĀĪṢ AL-FITYAN

We have seen how *Tuḥfah al-Ikhwān fī KhaṣāĪṣ al-Fityān* is distinguished as a milestone from other chivalry letters. It is, in essence, a spiritual chivalry letter which depicts the semantic and rational boom of chivalry through its association with Sufism. It includes a wide range of Qur’ānic verses, narratives, poetry, rational arguments on epistemology, and different levels of spirituality and good manners.

Kāshānī wrote this treatise in Arabic and Persian, while the Persian version is almost an abstract form of the Arabic version. The Arabic version is written in a clear, direct literature with a logical order. It discusses, in sequence, the origin, path and qualities of chivalry. The context is supported with appropriate Qur’ānic verses and narratives, which depict Kāshānī’s effort to bear the roots of chivalry in the Qur’ān and presents the connection of Qur’ān with its action and rituals.

We found that in addition to Qur’ān, Kāshānī benefited from the School of Ibn ‘Arabī and Suhrawardī; however, he retained his creativity to develop the concept of chivalry and described the process of becoming one chivalrous in an organized form. He constructed his definition of chivalry on Ibn ‘Arabī’s
meaning, as the stage of human strength, and expanded it on the ground of School of *Waḥdah al-Wujūd* as the appearance of the innate human nature. On the basis of School of Suhrwardī, he stated that the process of appearance human strength tied up with a kind of intellect knowledge, which its center is in the human’s heart. This knowledge is the spirit of action, which is given to the human only through God’s mercy.

We observed how Kāshānī used terminology of School of *Waḥdah al-Wujūd* to create the theoretical perspective of chivalry beside the practical approach. This feature makes his chivalry letter unique among others; since, in addition to practical approach, it contains theoretical discussion of chivalry.

I think, there are two important elements in the school of *Waḥdah al-Wujūd*: First, *wujūd* (existence) and second appearance (*ẓuḥūr*). *Wujūd* refers to God who is the absolute existence. There is only one Being and everything is the manifestation of that real Being. This is the fundamental meaning of the Unity; since, God is only existence and the source of creation. *Waḥdah al-Wujūd* depicts God is unit in His essence; since, His essence cannot be separate, has no modality. Therefore, everything is created by Him and comes to existence, but in the form of appearance (*mazāhir al-ma‘lūmah*); since they do not possess in depended existence. Although, God is unit but it appears in His creation in numerous forms. That is why everything is a sign (*āyah*) of God; since, they are a proof that He exists and depict His existence. God bestowed them existence, while their existence is depended to Him. Therefore, they are united with Him in the existence but in the stage of appearance not in the stage of essence.
Therefore, school of *Waḥdah al-Wujūd* have potentiality to build up the structure of ethic, in which the main object is the appearance the reality of human being, which is an image of real Being. This manifestation contains ontology and epistemology. Thus, it opens a wider, more cosmic view point to the matter of human being. The main element in the chivalry ethic is integration of knowledge, human being and his potentialities. This knowledge, which rises from the deep of human inside gives him the world view how should consider him self in the world as an existent to become human being. The matter of chivalry ethic is not the matter of what is good and what is bad. What God bestowed to human being as qualities and potentialities are good. In other word, virtues are within human being. They are human potentialities and qualities and human is responsible to appear them.

Therefore, instead of classification of virtues and vices, the human is divided in to ethical human and non ethical human. That is what Kāshānī wanted to depict the image of ethical human by description of the chivalry’s ethic. Those, who possess the knowledge of their reality, everything they do, is consider as worship, even their sleep and eating. The knowledge of self is like the guidline that make human clear why he should do this and how he should do. Some times, the good thing is considered just as pray, fasting and charity and etc.; however, when the man find the knowledge of his reality, every action of him is consider as good. He can do different things and being the source of creation and development of his life, even when he makes mistakes, because he possesses the sign, could he try to correct himself. In contrast, when he does not have the knowledge, even when he prays, he does not in the correct direction. That is the life of human being, which is decribed in chivalry letter as the period of youth; since, it is full of motivation, movement and challenge.
for becoming better human being and that gives to the human’s life a vital transcendence meaning.

On the other hand, the matter of appearance of human qualities give him nobility to develop the self, while the process of development will happen according to the social life because human essentially have social life.

Kāshānī provided forty qualities for chivalry, which make a balance between individuals and social action of chivalry. He described these qualities according to cardinal classification of virtues accepted by al-Ghazālī, while it distinguished itself by presenting justice. The concept of justice as balance is presented by Kāshānī as the appearance of human nature in the perfect strength, which bestowed by God to human and it is different in every human being.

The initiatory path of chivalry is the methodology employed by Kāshānī in the text. He sought esoteric meaning of chivalry’s ritual and found the custom of drinking water as the knowledge originated from the pureness of eternity. The tradition of adding salt to the water implies justice though which the balance of human actions appear. Wearing robe refers to transformation of the human being to his original nature through avoiding pleasures and desires. So, Kāshānī reveals the inner meaning of chivalry rituals and depicts chivalry as the correct state of clear mind and pure heart of a human being.
7.1.4 THE DEVELOPMENT OF THE CONCEPT OF CHIVALRY WITHIN SUFISM

By comparing the chivalry letters of Suhrawardī (d. 587/1191) and Wāiz Kāshifī (d. 910/1504) with Kāshānī (d. 730/1330), we came to examine how the concept of chivalry is improved from its primordial moral concept as forgiveness by Suhrawardī, into the spiritual school of thought by Kāshānī. In the spiritual framework, chivalry presents key conception of humans in both dimensions of the individual and social life based on the universal doctrine of School of Wahda al-Wujūd. However, the conceptual development of chivalry continued within Sufism and later merged to one of the spiritual stages of Sufism as benefaction (iḥsān) by Wāiz Kāshifī. Therefore, chivalry is defined within the framework of Sufism as the stage of witnessing the truth. At this level, the chivalrous one could perceive the true form of things and do the appropriate things. Thus, his intention, saying and action is devoted and directed to God in the proper manner as it should be. Therefore, he would worship God methinks he does see the God. As he is witnessing the truth, he would act not for the sake of his own nor for the rewards, but for his love for God.

7.1.5 RELATION OF CHIVALRY WITH UNITY (TAWHĪD)

Kāshānī cultivated the roots and inner meaning of chivalry and sought the fundamental notion of chivalry in the innate nature of human beings. With respect that the inborn nature is the reality of a human being emanated from the Divine Essence, and his association with the knowledge of Unity within his nature and its confirmation in his intellect, Kāshānī determined chivalry as the stage of appearance of the knowledge of Unity. This knowledge will be revealed
by purification of the soul and manifestation of the pure inborn nature. Thus, we have seen although chivalry is known as some moral qualities, in its deepest sense, it involves anthropology and ontology.

The notion of Unity, particularly, is significant for Kāshānī; since, as the follower of School of Wahdah al-Wujūd, there is only one Being, and all existence is nothing but the manifestation of that one Being. Thus, God is the center of our being and Unity is to know God in the realization of who we are. Therefore, the whole purpose of being is to actualize human being and to become known.

7.1.6 THE FORMATION OF CHIVALRY’S ETHIC

We found why Kāshānī’s structure of theoretical chivalry is based on the appearance of the inborn nature, for man is the image of God and has potentiality and tendency to seek perfection. These potentialities, according to School of Wahdah al-Wujūd, are recognized as Divine attributes, which are within the human being in potential, but they are different in each soul according to the degree they have become manifestation. The man is, in actuality, identified by what he manifests of his human potentialities or at least is aware of what potentialities he is able to manifest. This is the way morality formed. So, the virtues are qualities within a human being’s potentials. The virtues do not force a human being into something he is not; yet, they are potentialities and inherent goodness of a human being, which he needs to bring forth by a system of growing the soul. The one who actualizes his potential becomes the ethical man. Ethics are found within the potential and uttered through the actualization of this potential.
The extent of the fullness of a real human being is determined by actualization of God's attributes.

7.1.7 CHIVALROUS, THE IMAGE OF A HUMAN BEING

We have seen that the concept of appearance of inborn nature implies the knowledge of self-awareness, through which the man perceives his true nature, his dignity and potentialities. It refers to the stage of actualization and reawakens the true self of a human being. In general, man is covered by ignorance and of his self concept that he holds onto. The veils of the world prevent him from knowing his primitive and essential nature. The appearance of inborn nature is the proceeding from the conventional self to the real nature. It gives human the vision to realize his place in the world as human being and his relation to God as well as to others. It is the way of gradual development and growth of human being and his unlimited possibility for development.

The discovery of true nature involves the purpose of a human being from humanistic perspective, and creates an image of his potentials and possible behavior. Kāshānī’s irresistible stress on appearance of the inborn nature is mainly connected to his concern for creating the definition of a human being. To him, the human behavior is very much related to his innate nature and the manner of a human must reflect his innate condition of nature. His idea of chivalry stems from the belief that it is necessary to manifest the inborn nature, which is the manifestation of his origin. He tried to create a perfect image of a human being on the basis of the deeply structured model of chivalry. Therefore, chivalry is a critical element in his ideal world because it is through which the human individual’s behavior could be defined. So, for him, the concept of chivalry is
more than a system or method of manner, but in the large scheme it portrays a figure of human being and his conduct in terms of human being.

7.1.8 THE RELATION OF CHIVALRY WITH LOVE

According to Kāshānī, the place of the knowledge of self is the heart. The heart is the intermediate of the animal strength of a human (soul) and his spiritual strength (spirit). The heart will illuminate by the light of spirit, when the soul of man is liberated from vices. In this stage the inner knowledge and criterion of intellect will appear, by which man is capable to distinguish right from wrong. On the other hand, it is the stage of the pure nature of human known as pure Abrahamic heart, through which man approaches other creation by the sound of his heart.

We can see how the definition of chivalry as appearance of the inborn nature becomes connected to the heart and depicts implicitly the relation of Unity to love. As much as the heart is luminous by the light of Unity, the love will be set stronger in the heart. Consequently, when the man perceives his real being originated from Divine source, he finds himself in a deep connection with his origin and love within his nature. He begins to love himself in a way to manifest God’s attributes, because this is the nature of himself. Indeed, he appreciates other humans and creatures and gives them love and respect. Therefore, the actualization of innate potentials or attributes becomes the purest sense of God’s Love.
7.1.9 THE RELATION OF CHIVALRY WITH JUSTICE

We have seen how the ultimate individual and social ethos of chivalry is presented by Kāshānī through justice. Justice appears in chivalry as advice and loyalty concerning the social and individual’s dimension of human’s life. Justice on the level of an individual is an expression of a human’s loyalty to the eternal pre-covenant, which entrusts God with the requirement of His Unity and the knowledge of His Divinity. The chivalrous one is released from his carnal soul, deviation, scattering and falsehood and now he finds himself in the proper place in relation to God. This relation concerns his faith and his duties of right of worshipping and performing the right of Divinity.

We have seen that chivalrous one is not only in the right place to God, but he is in the proper place to other people. Justice, by chivalry, concerns the entire virtues, through which human social relations will be shaped. With respect of this, justice is the appearance of brotherhood in society and manifests in the progression from considering the self to considering others for the sake of God; since, justice, in its essence, cannot appear without love and kindness.

7.1.10 THE KEY CONCEPT OF CHIVALRY

Yet, as the final reflection, we can see the key concept of the chivalry embedded in Unity and love. It is related to the innate human qualities, which are necessitated to live as a human being. To be a chivalrous one, we need to manifest our inborn nature and realize our real being. We cannot be human without real perception of Unity. From the knowledge of Unity, the whole knowledge will flow and the heart will be lighted by the love. The ethics of chivalry will be guided by the ultimate Divine qualities and the purpose of
chivalry comes in connection to the expression of love in God’s creation. Those who do really love God will also love His creation. Those who love others reveal the Divine quality of love within their nature. Thus, adherence of chivalry making efforts to find love within themselves and reveal it in their life.

We found that this love does not concern the love of individual and human desires, which leads the man away from proper observance of chivalry. Chivalry’s love is from perceiving the human dignity and beauty, so it is a developed love, full of smiles and is a pathway toward God. This love is essential for a human being; since, it is based on a pure heart and enlightened intellect; thus, it brings intimate relationship between people and makes their relationships become strong. Flourishing love in chivalry is supported by the innate knowledge and is directed in proper ways. Therefore, adherence of chivalry become interested in the things associated with Divine and His satisfaction. As the nature of love is bountiful, forgiving and tolerant, disciple of chivalry is also attached with these qualities.

The highest possibility of this fullness for a human is described by Sufism as the Perfect Man (İnsâni kâmil), while chivalry is the mediocre level of self-actualization. In Sufism, “Allâh” is the comprehensive name of God which manifests Himself in His fullness through the perfect man, since he alone actualizes every Divine quality. However, chivalry is not His attribute; since, the goal of chivalry concerns qualities of the average man not the perfect man, who is known as vicegerent of God on earth.

The mediocre man has not yet discovered all of his potentials and qualities, nor has he integrated them together. Thus, his life is imperfect and he makes mistakes. He, sometimes, harms and hurt others in ways that he may not often
recognize. From this perspective, disciple of chivalry is called youth, the middle stage between boy and old man, who is enhanced by God even when he commits faults. Although, his actions reflect varying degrees of imbalanced and balanced qualities, they involve recognition of the knowledge of reality of a human being and the purpose of his life. For chivalrous one, it is not enough to act according to the Divine order unless he possesses the knowledge of pure heart. By becoming more aware of whom he is, he would manifest as a human being to a greater degree. In other words, he becomes an ethical human.

Yet, when all has been taken in consideration, we found the important feature of the chivalry letter of Kāshānī is found in creation the meaning of human being by reconfiguration of the definition of chivalry in terms of a human being, and demonstrating the proper place and conduct of human being.

7.2 SUGGESTIONS

As we have seen the scale of the study chivalry in spiritual concept of Sufism is extensive and connected to the deep meaning of the human being and morality. Thus, this research could bind up suggestion for further study.

7.2.1 KĀSHĀNĪ

Although Kāshānī’s works present mostly the Philosophy of School of Wahdah al-Wujūd; the character of certain independent interpretations are originally belong to Kāshānī, but the structure, which based on an archetype of analysis of the basic principle of Sufism, still needs more contemplation.
7.2.2 CHIVALRY

The goal and style of developing a traditional behavior on the structure and language of School of *Waḥdah al-Wujūd*, can be suggested as an archetype and method of creative spiritual intellectual effort to find an adaption to new circumstances of today’s life. As we have seen the concept of chivalry is developed from its earlier form, which was referred to the ethnic feature and it was just allocated to men, has developed to the ethical system, regardless of gender, base on the responsibilities and love towards God and others.

Moreover, the concept of chastity as one of the fundamental virtue of chivalry can be studied according to chivalry ethic. According to classification of Kāshānī, the concept of chastity as its lowest level, repentance, to its highest level, generosity, is extended to qualities as patience, pious, regularity, contentment, freedom, as well as to remission, magnificence, equality and preference. The relation of these qualities to chastity needs to be discussed.

Although the construction of the spiritual chivalry is beyond the border of the gender but the place and nobility of women, their role and influences in the culture and history of the Islamic lands is less in the interest of the chivalry studies.

In addition, when chivalry defines a system of ethic, it can be compared with other ethical systems and study its preferences and defects.
7.2.3 CREATION OF THE CONCEPT OF A HUMAN BEING

It may be true that chivalry’s idea is often observed far from today’s thought of life. However, the code of chivalry could be extended and encouraged in the formation of the social relationships and civil rights. The chivalry, as the idea of human being can explore his human rights, and because it is based on Unity and knowledge, can be helpful to the Muslim world in order to give structure to the moral standards on a global scale.

Especially, observing wars, crimes and massacres in recent decades in Islamic lands and the growing radical reformist tradition, who excommunicate Muslims, a new structure for chivalry could help to define values that are part of human social life. The development should address chivalry’s characters, which strive to be in service of humanity based on modern condition. In this regard, the classical exegetical of chivalry letters could touch the essential purpose of how human beings can be described in the secular world carrying principles accepted within Islamic teaching.
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APPENDIX
الحمد لله الذي زين نفوس الشهبان بزينت الفضائل وشرفهم بمحاسن الشيم وسمائل عينكم
حمدته حق حمد القدى بالغدوات والأصائل حيث استعانوا بالنعم الجليل على السير الجميل.
الصلاة والسلام على المنتسب من أكرم القبائل محمّد الهادي لخلقائه بأوضح الدلالات، وعليه
الله السباقين بالكرم وبوت الأواخر والأولى خصوصاً في سر الحب الباذل بغير المسائل أسا
الله الغالب على بي طالب، صلواته هي أفضل الوسائل.

وبعد؛ فقد التمس من وجي به، وكتب به، وكتب به كملة، وكتب به كملة، زوجته العارف الكمال
المحقّق مقدّم الطائفية الصوفيّة، مقتنيّ الرواة المحدثيّة، وأرطّف النحو والولاية. أهل السُّنّة،
النهاية، بقيّة السلف تقاوة النحو، رضيّ الله ودّانه، عماد الإسلام والمسلمين، على بيتحبّ
بن محمد بن الشيّخ الكبير شهاب الحق ودّانه عمر المتوردي - قدّس الله أرواح المسنين
أدام بركة الباقين، أن ألمي مما حضرني رسوله في الفتوى، فرأيت إجابته عن لوازم المرءة، و
كانت فيها عديمة المثّة ضعيف الفتوى.
فأسفت بذلك مع قصر البايع و خور القدم، فإن القليل خير من العدم، و سميتها: "تحفة
الإخوان في خصائص الفتيان"، و رتبها على مقدمة و عشرة أبواب و خاتمة.
أما المقدمة فمشتملة على ثلاثة فصول.
الفصل الأول
في بيان حقيقة الفتوة

ذوي المروءات عتراتهم فإنه لن يعتر منهم عائر إلا و يهد بيد الله برفه.
و مدارا العفاف إذا تم العفاف تتم البراءة. و الفتوى تنش باقرب و مدارا الشجاعة. فإذا
تم الشجاعة، تتم الفتوى، و الشجاعة لا يتم إلا بالويد الموجب للأمن. فإن الشك يلزمه
الخوف. قال الله تعالى - في وصف أرباب الفتوى: "إنه ذاهباً أمروا بِهِم و زُدْنَاهُم مُدِيدٌ و و`
رَبَطْنَا علَهُمْ إِذ قَامَوا فَقَالَوا رَبُّ النَّسَمَاتِ وَالأَرْضِ لَن نَّدْعُوهُ مِن دُونِهِ إِلَّا أَنْ تَقْتُلُ
نَا إِذَا شَطَّطَنا" - أي: "آمَنَوا بِهِمْ" بمقتضى صفاء الاستعداد و سلامة القسط و نور البداية
الأصلية. "و زُدْنَاهُم هَدِيٌ". و مدنهم لطلب اليقين، و رَبَطْنَا علَهُمْ: "أَاوِىْنِهَا و
صبرنا على هجر النغمة والأوطان و القرار بديهم بالمسايرة إلى بعض الغيران و شجعناهم
على القيام بكلمة التوحيد و التظاهر بالإسلام "إذ قاموا" بين يدي الجدار دقيقوس من غير
مبالاة به حين عانىهم على ترك عبادة الصنم، "فَقَالَوا رَبُّ النَّسَمَاتِ وَالأَرْضِ". 
روي أهل الإنجيل نسفوا. و طغت ملوكم، فعبدو الأصنام. و أكرهوا على ذلك و مسح شدث
في ذلك دقيقوس، أراد فتية من أشراف قومه بذلك و توعد عليه القتل. فأبوا إلا الإيمان بالله و
التوحيد و هربوا إلى الكفف - كما هو المشهور من قضائهم - و تحقيقه إذا أنجزت الفتوى - أي: الولاية - إنهم "آمَنَوا بِهِمْ" إيماناً يقييناً علمياً بطرق
الإسناد أو على سبيل المكاسفة "و زُدْنَاهُم هَدِيٌ" أي: هدایاً إلى عين اليقين و مقام
الصورة "و رَبَطْنَا علَهُمْ" تعنيهما بالصبر على المجاذفة و هجر المألوفات الجميلانية
و الملا ذالكية و شجعنا على محاربة الشيطان و مификаه النفس و الهوى "إذ قاموا" بكلمة
التوحيد بين يدي جبار النفس الأملاء بالسوء من غير مبالاة بها حين عانىهم على ترك طاعة إليه
الهوى و دعتهم إلى عبادة صنم الجسم. فذوا إليهم الهوى. و أكرهوا عبادة صنم الجسم. فجعلهم
"لَن نَّدْعُوهُ مِن دُونِهِ إِلَّا أَنْ تَقْتُلُنَا إِذَا شَطَّطَنا" - يقولون إذا شططنا، أي: إذا امتدت و إعادته لهما: "فَلَيْنِ
الشَّرَكُ أَظَلَمَ عَظِيمٌ".
الفصل الثاني
في بيان منهجها وظهرها
لما تقرر أن الفتوى مني الولاية وأساسها، فحيث ظهرت الولاية كملت الفتوى، لأنها نهايتها بداية الولاية، كما أن نهاية المروة بداية الفتوى، إذ طريق الولاية أخلاقي ومعمالات وأحوال ومحافظات وعلوم ومشاهدات تنتهي إلى الفناء في الله. وطريق الفتوى تجرد الأخلاق والمعاملات وينتهى إلى خلاص الفتوى عن قيد الجبلة، ولما خلصت الفتوى حصلت البنيانا. إذ الفضائل لازمة لها ذاتية والذائل خارجة عنها عارضة وينبئ عنها قوله تعالى: "فَلَا تَفَخَّر لَا تَفْخَرِبَتْ" ۚ فان الإحساس بإخلاص بالقصد والنية، والكسب حصول كيف أتفرق فالخيرات نافعة لها كيف ما حصلت، لأنها مقتضياتها ولوازمها عند التجريد والنشر لا تضرها إلا توجيهها إليها بالقصد واتخاذها لنفسها وإلاأ عنها وذهب لأنها عوارض غريبة... 
وعن عاملها صعوبة إليها من ظلمات النفس وعادات الزجع.
وأول نقطة الولاية وفتحها الذي انتشر منه الوحدة وظهر عليه الفتوى والولاية هي النفس المقدسة الإبراهيمية، إذ كان إبراهيم خليل الله عليه السلام أول من تجرد عن الدنيا ودناها وتخلى عن زينتها وشهواتها واعتزل عن أبيه وقومه وتحمل المشاق والمتاع في محبة ربي وهاجر إلى الله عن الأهل والأعزة والأوامر والمأوليات المثلية وصر على الغزبة المجاهدة و춰ي الحكم الأخوين ومحاللة الأوصاف حتى شهد له أعداؤه بالفتوى، كما حكى الله تعالى - عنهم قوله: "فَأَقْالُوا سَمِعْتُمْ فَأَنْجِعْنَا فِي هَذِهِ قُرُونَهُمْ يُقَالُ لَهُ إِبْرَاهِيمَ؟" 
والفضائل ما شهدت به الأعذار.
فهو منهج الفتوى وظهرها باطنيا وظاهرة ومؤسسه قواعدها ومصدقا اوالا وأخرى، ولهذا سن الضاقة والقرى، ونذر أن لا يأكل وحده إلى أن يتوهي، بل من فتحوه إلى المباشرة لذبح الولد والخروج عن جميع المال عند طيب الخلد بسماع ذكر الخليل وتحقيقه في جنب تعظيم.

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1. مقتبس من كرية 281 البقرة.
2. هننا كلمة لا تقرأ، و في الطبعة الأولى من الكتاب جمل الصحيح في هذا الموضع مُحيت.
3. مقتبس من كرية 81 الإنباء.
4. مقدمة واربى.
أسمه الجليل.

وقد ذهب الله تعالى إعوجاج أمرها وعستوي إنحناء ظهرها هو مولانا أمير المؤمنين علي بن أبي طالب، عليه السلام. إذ بلغ من الرُّهْدِ وورع ما بلغ ووصل من الشجاعة وجلد إلى ما وصل وآخر الطعام بعد طي ثلاثة أيام حتى نزل فيه ما نزل من قوله تعالى: «يَطُوفُونَ الطَّعَامُ عَلَيْهِ حَبْيَةً بِتَّيْسِينًا وَبِيَتَّيْسِينًا وَأَسِيرًا».

وقد ذهب بنفسه ليلة الخروج من مكة، وأسلم نفسه إلى من طلب دمه مكتوفاً. وبدأ روحه في محاورات أهداء الذين لوحوز ثوابه وقوّة كمأله في البقين. حتى قال فيه جبريل عليه السلام: «لا فتى إلا على».

فسبة فتوة إبراهيم عليه السلام إلى فتوة علي عليه السلام. نسبة ذبح الولد إلى قضائه الننس. ويختمها خاتم الولاية، أعني المهدي، في آخر الزمان، صُلوات الله عليه، كما أن أول نقطة الفتوة هو آدم صفي الله إبراهيم عليه السلام وقطها إبراهيم خليل الله، عليه السلام، الأمور باتباعها فيها، وخلفها محمد حبيب الله صلى الله عليه وآله.

فسبة أمير المؤمنين، عليه السلام، إلى فتوة إبراهيم، صُلوات الله عليه، كنسية نبوته إلى نبوة آدم، صُلوات الرحمن عليه، لكل من ثبت له قدم فيها أو نبض له عرق بها فقد رشح عليه ما طفته منه وفاض إليه ما جاري عنه، ونيله أنباعه والاختفاء بهداية الإستمداد من روح المقدس ونضجها استفادة من نفسه المطورة حتى يستبد بمناسبة ما لقبه بعض أحواله، يستفيد بقوة محبته لمعة من أنوره فيكمل فيها حسب استعداده ويفيغ نهاية مقصده ومراده عند رسول وداده بعد كمال طاعته وانقياده، والله أعلم.

١ راجع: ص ٤٧٤
١٠ م: علي السّلام.
٧: غاية.
١ س: هديه.
٤٨: ص ٤٧٥
٠ راجع: ص ٤٧٥
٠ راجع: ص ٤٧٤
١ راجع: ص ٤٧٤
١٠ م: علي السّلام.
الفصل الثالث

في مبادئها ومباحثها

لمَّا بين أن القوة هي بروز نور القدرة عن حجاب القوة إلى مشهد العمل فمبادئها الأمور المركَّبة للنفس، المصفية للقلب من الآداب الحسنة و الأفعال الجميلة و الشمائل المرضية و المادات المحمودة والدواعي الجيدة والأراء الصائبة والتباث الصادقة وكل ما حذر من الزائل و جنب من أفعال الشياع والبهيام و رفع الحجاب الظلمانيّة النفوسيّة وكشف الحقائق التورانيّة الإيمانيّة.

وعناوان شأنها الحيوان، وهو: حصر النفس خوف ارتكاب القتائح، فإنه يُدل على نجاح جوهر النفس وسلامة القدرة في الأصل وقوة التميز بين الحسن و الفحش و الإستنكاف من القبيح و الإبعاد إلى الحسن؛ كان لها停滞 استعدادها شاعرة بنتفصيلها هاربة من الزائل طالبة الفضائل، و لهذا قال النبي - عليه السلام - الحيوان من الإيمان 3، وقال أمير المؤمنين عليه السلام - من كساء الحيوان ثوبه لم يزال الناس عليه - و قال الشاعر:

أمِّيَرَ أَبَيْكَ ما في العُيني خَيْرٌ، و لَا الذِّنِينَى إِذَا ذَهَبَ الْحَيَاةُ .

و هو مبدأ فضيلة العقعة - التي هي أساس المرارة و مبانها و أصولها - التي ينبغي عليها ما أشار إليه قطبها الذي رفع شأنها و أحكم بنيتها أمر المؤمنين على بن أبي طالب - عليه السلام - حيث قال: أصل الفتوة الوفاء والصدق والأمن والسخاء والتوارث والتضحية والهداية والتروية -.

ولا يستاهل الفتوة إلا من يستعمل هذه الخصال، و علامة كمالها ما أفاد بقوله عليه السلام - حين صل على القوة: هي السكع عند القدرة و التوافضم عند الدولة و السخاء عند القلّة و العطية غير مثّلة.

فخاحها الأئتمص بفضائل الأخلاق والإجتناب عن رذائل الأوصاف.

الباب الأول

في الثوبية

قد فتاها لاتقابها الأصل والأساس في باب العقيدة.

ويقع صرف الثوبية عن مقتضى الهوى إلى مقتضى الرواء الصائب وترك تعيدها ليفيد حريته،

وهي كمال واعتدال للقوة الهيمنية - التي هي أول قوة تظهر من ذوي القدر - تجزء بمقتضى

الهوى إلى الزرية وتدعو إلى الشره وفبرك الطمع والبيك والبخل وتطرع عزة الرجال وتنزلهم

بملحة النساء وتلبسهم العار ويتلبسهم العز ويتلبسهم العز ويتلبسهم العز ويتلبسهم العز ويتلبسهم العز ويتلبسهم العز ويتلبسهم العز

الأمية -

والثوبية هي الزوجون عبادات نهية في الشريعة مما ازري بالصعوبة عند العاقل من قول أو قول.

أو نص: قال ابن عباس: رضي الله عنه: في تفسير قوله تعالى {نورًا إلى الله} نوأ ه نوأ ه نوأ ه نوأ ه نوأ ه نوأ ه نوأ ه نوأ ه نوأ ه

ینصوحًا: صادقة من قولكم وهو الدLEM بالقلب والإستغفار بالله وانتعلاج بالبديل و

الصبر العزم على أن لا يعود إليه أبدا.

وقال الإمام المعصوم زين العابدين على بن الحسين - عليه السلام - لاستثناه الثوبية.

1. س: علىهم السلام.
2. م: واحد.
3. أ: أم أرزي.
4. م: من كتبه 8 المحررين.
5. راجع: ص 482.
6. أ: عليهم السلام.
بالكلام ولكن بالعمل والرَّجوع من الدُّنيَا.
وهي أولى قدم من أقدام الفتوة والدُّنيَا أَمَّرُهم وبدأ تطبيقهم. والمنتَقِثم من إذا نوى الرَّجوع عن الشيء لا يعود إليه أبداً، إذ من ضروراته عزم الرُّجال وقوَّة الطَّيابَات، والرَّجوع عن الشيء، بدونها، وهي تستلزم الصَّبر عما أُعرِض عنه من الملاءة والمشتهيات والمحاب.
والصَّبر هو حبِّ النفس عن مطاوعة الهوى ومقاومتها في متابعته، قال الله تعالى: {وَمَا يَلُونَهُمَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يَلُونَهُمَا إِلَّا ذُو حُجْرَةٍ عَظِيمٍ}، ومن إنشاء أمير المؤمنين
- عليه السلامـ
إِنَّهُ رَأَيْتُ وَقِلَّ مَنْ جَدُّ فِي أَمْرِ يِنْتِهَا وَالصَّبَرَ إِلَّا ذَٰلِكَ بَلْ يَفْقَرُ،
وهو يؤدي إلى الدعاء، والمُوعِدَة: سكون النفس عند هيجان السُّهوت، قال الله تعالى: {وَلَا تَذَلِلُ عَبْنِكَ إِلَّا مَعَ عَبْنِكَ أُوُجَاءٌ مُّنِّهِمْ زُرْهَةُ الْحَيَاةِ الْحَيَاةِ الْخَالِدَةِ لَفِي جَنَّاتِنَّهُمۡ فِيهَا}.
وِيَزْمِهَا الْوَقَارُ، وهو: التالِي في التوجه نحو المطالب، قال النبي ﷺ: صلى الله عليه وآله وسلم:
- من تأتي أصابَ أو كاذبَ ومن عجل أخطأَ أو كاذبَ؟
وهو يستلزم الورع، والورع: اجتناب الأمور القبيحة وملازمة الأعمال الجميلة، قال
- أمير المؤمنين - عليه السلامـ: لا معقَل أحرز من الورع.
ويزمه حسن السُّمَّت، وهو: محبة ما يكلل النفس.
ويفضي إلى الإنتظام، وهو: تقدير الأمور وترتيبها بحسب المصالح، قال أمير المؤمنين

1. ما وجدت ما تقبله المصنّف عن مولانا زين العابدين السُّجَادِي. في مصادرنا.
2. س: طريقهم.
3. مكتوب من كُرِيم 45 فصلت.
4. مكتوب من كُرِيم 483.
5. راجع: ص 121.
6. راجع: ص 483.
7. راجع: ص 68.
8. راجع: ص 8.
السلام من مقدمات الوقت، لأنه يقتضى التأمل في أسباب العيش والاقتصاد بها على التفاسير.

قال النبي صلى الله عليه وآله: ليس الغني عن كثرى الغضب، ولكن الغني غني النفس.

ومع ذلك، قال أمير المؤمنين - عليه السلام: "كيف بالقضية ملكاً ويخس الخلق نعماً؟".

وانتهى إلى الحريضة، وحرية رأس مال الفتوحات والرفاء والثروة، فبالأمم فيها.

فقد لم يفه لشهرته ولم يذل لغيرة في طلب طعمته وانطلقت من قيد هواء وخريج من أسر قواه.

هناك، فقهر الله بما أتاه، لا يبذل ماء وجهه في للذة بطنه أو فرجه ولا يبقى بحفظ فلسه لنفسه.

معتد بعدين عينه على الجوالة قريب من الخونوث والصويبة، وهي عبارة عن إكتساب المال من غير إهانة ذاته وإنفاق في المشاريع يمتد من غير رباء ومتى.

قال النبي عليه السلام: "لست أخدا أحدكم حيلة فتأيه بعزم حطب على ظهره فبعيبها في أعف الله وجهه خير له من أن يسأل الناس أعطوه، وفمن كلام أمير المؤمنين - عليه السلام: "طويل لذال في نفسه وطيب كسبه وصلحة سريرته وحشت خليفته وافتقر القليل من ماله وأمكن من سلبيه.

ومع إنشائه - عليه السلام:
الباب الثاني
في السخاء

السخاء، إفادة ما ينبيهُ عند النبي الذي ينبغي بلآذى، ومنه ولا عوض أو غيره، ولا توقيت النفوذ، وهو أعلى درجات العقيدة، وأرفع مراداتها الذي هو غاية لها وآخر ندم من أقدم الفتى فيها. وإذاً انصف بفquets أحكم جميع أنواعها واستحق القصد، والتزام بها وتقديم على أهلها: قال الله تعالى: (ومن يوقان شهد ناسهم فأولئك هم المقتيون) وقيل: النبي - عليه السلام - لجاهل سخى أحب إلى من على أيدي بخيل، وقال أمير المؤمنين - عليه السلام - من يعطى بالقدصيرة يعط بالطويلة. و全能 درجاته السلمية، وفيها: ترك لا يعجب تركه من الحقوق المانية على سبيل التبرع، قال الله - تعالى - (وإن كان ذو عرش فنصره إلى ميستر وان تصدقوا خير لكم)، وقال:

(بشريح عبده) ج5 ص130 (بشريح ابن ميمث الكبير) ج18 ص311 (بشريح ابن أبي الحديث) ج21 ص181 (بشريح الموني).

1. راجع: (الذيان المنصور إلى مولاية أمير المؤمنين،) ج1 ص105.

2. مرجعت هذه الرواية في ما يختص ذكر الأحاديث القدسية (كالمواهر السليمة) و(الملاحة) و(الأحاديث القدسية) وغيرها كبحار الأقوى والكتب الإرشادية، وت瘫ح النبوة وغيرها.

3. سلمين ينبيغي.

4. موقيع من كريمة 9 الحشري.

5. موقيع: عوض وعرض.

6. موقيع: ماظ 480.

7. راجع: ص58.

8. راجع: (بشريح فضي الإسلام) ج2 ص195.

(بشير أبا محمد عبده) ج5 ص259 (بشريح ابن ميمث الكبير) ج19 ص59 (بشريح ابن أبي الحديث) ج21 ص201 (بشريح الموني)
النبي عليه السلام: من أظلم الله تجاهه ولا يفتد من خلقه يوم القيامة يوم لا ظلل إلا ظلل الله.

ثم السماحة: وهي: بذل ما لا يبغي بالله على سبيل التفضيل. وقال النبي عليه السلام:...

السماع راحب. وقال أمير المؤمنين عليه السلام: كن سمحا ولا تكن مبذاً.

ثم المواساة: وهي: بذل المال في معاونة الأصدقاء بحيث يشترك فيما يختص به. وقال النبي...

_ عليه السلام: القدرة في المال هي إتباع الزكاة ومواساة المؤمنين وصلة الأقربين.

ثم الكرم: وهو: الإنفاق بالسماحة وطيب النفس في الأمور العظام. قال الله تعالى: (وَمَكِنَّ اللَّهُ لَهُمْ آثَارَ السَّمَاعِ الْأَزْمَةَ) و (وَالذِّكْرُ ظَلْانِيَّةً) حسبها، وبعدها أعطاه وابلًا فأنت كله ضياعًا.

وهذا النفس بالكامل: بالافتراض عظيم.

ثم التبليغ: وهو: الإعطاء مع السوره.

ثم الانتصار: وهو: أن يكون مع إحتيائه إليه. قال الله تعالى: (وَزَيَّرُونَ عَلَى أنفسهم وَلَوْ كَانُوا يَهْتَسَنُونَ خَصَاصَةً) و (وَهُوَ الْمُرْضَى الْمُلْظَمَ) الحسن والطيب في الجلالة، وفي الخصيلة الحسنية، وفي الذروة العليا، عند أهل الفتوة، به يتفاضل أقدامهم، وإليه ينتاب أقدامهم يحترون كل فضيلة من غيرها و.

م: الله.

2. هذى الرؤية توجد (مع اختلافات في بعض الأفاظ) في بعض من مصادرنا و في كثير من مصادرنا في أيامنا. قال المنك، وأيضاً مسنده:

2.1. أحمد 2 ص 389 ج 3 ص 477 ج 4 ص 261. البخاري 5 ص 357. السنن الكبرى 2 ص 164. جمع الرواية. 14 ص 167. كنز الامام ج 19 ص 49. 15491. لحية الأول، ج 2 ص 20. المستدرك على الصحيحين.


5. ص 481. راجع: ص 552. و الرواية ما وجدتها في.

6. ص 482. راجع: سباع رايع.


8. ص 481. راجع: ص 216. مقتبس من كرية 9 المشر.
باب الثالث
في التواضع

وهو أوّل خصلة من خصال الشجاعة و الشجاعة: صرف الغضب إلى مقتضى الزّرزاي الصحيح
و المثل الصريح عند الإقدام على المخاوف والوقوع في البلايا والشّدائد. قال الله تعالى:
«الذين هاجروا وأخرجوا من يديهم وأوّدوا في سبيلي وقاتلوا وقُتِلوا لا كفرٌ عنهم سبائرهم»، وقال النبي ﷺ عليه السلام: إن الله يحب الشجاعة ولو على قتل حياً. وهي
كامل و اعتدال القوّة السُّبُعِيّة الطالبة للجاه والغلبة العائلة إلى القهر والسلطة الدّاعية إلى
العجب والخجل والتهور بالإفراد وألوّح الخوف والخشوع بالتمييز، أوّل تذهب كمال
الرجل وبهاءه و تزرى بأبهةه و جلاله و تمحق قدره و تستخف عقله.

و التواضع: هو استعمال ذوي الفضائل من الأكران والإنوان ومن هو دونه في الجاه و
المال أو يساويه أو فوقه في الشرف والفضيلة، وبذل الجاه لكلّ أحد على حسب قدرته، و
ذلك لثقة اعتناه النفس بحقها وعدم الإلتزام إلى خطرها و وقعتها; قال الله تعالى:
"و أَخَذْنَكَ فِي الْخَطَّابِ فِي النَّاسِ "، وقال النبي ﷺ صلى الله عليه و آله وسلم: ما تواضع

1. راجع: ص 387
2. كرية 195 آل عثمان.
3. راجع: ص 350
4. مثني من كرية 210 الشّهاء.
5. في المال والجاه.
6. عليه السلام.
أخذه الله، إلا رفعه الله؛ ومن كلام علي - عليه السلام - حلية المؤمنين التواضع.
و يلزمك الحلم؛ وهو: طساءتي النفس و تترك النعيم عند سورة الغضب.
ويقرب منه: الرفق والصبرة لين الجانب؛ وينصص عدم الطبيعة؛ وهو: التأمل في
الخصوصات والحروب الشروعة، كما قال الله - تعالى - «و قلنا لي سبب الله الذي يفايلا كأنك لست تت小鸟»، وقال أمير المؤمنين - عليه السلام - من بالغ في الخصومة أن:
و النبي، وهو: قوة مقاومة الآلام والشداة. قال الله - تعالى - «و كأنين من نيب قاتل
معه رؤوس كثيرا و هم لا أصامهم في سبيل الله وما ضعفوا وما استشقانوا و الله يطيب الصبارين».

و هذا هو أحد قصص الصبر الذي أشار إليه أمير المؤمنين - عليه السلام - يقوله: الصبر صبر:
صبر على ما تكره و صبر عما تحب.
و هو يوجد احتمال الكذب - أي: تحمل المتاعب الدنيا و المشاق النفساني و إعداد الجوارح
في اكتساح الخيرات والحسنات قال الله - تعالى - «و الذين جاهدوا في نفستهم
سبنان».
و بلزمك الشهامة: وهي الحرص على ما يوجد الذكر الجميل من الأمور العظام و صنوف
المجد و المعلى. قال النبي - عليه السلام - «إن الله يحب معالي الأمور و أشرافها و يميض
سفت ذاكها».

1. راجع: سن الترمذي ج 4 ص 132 رقم 2429. مسنده أحمد ج 2 ص 187 ص 10 ج 550.
2. صحيح ابن خزيمة ج 4 ص 132 ص 1248. أئمة الناس، اللدج ج 1 ص 195 ج 6 ص 87.
3. راجع: الفدير ج 11 ص 47 تفسير ابن كثير ج 7 ص 310 و ما وجدت الرواية خرقا في طرفا، و فيها ما يشبهها جداً، راجع:
4. أمالي المنشقة ط 1 ص 61 بخاري الأنواع 77 ص 68.
5. راجع: مفتي من كريمة 190 191. البقرة.
6. راجع: مفتي من كريمة 187 MBAOJ 77 ص 615.
7. راجع: مفتي من كريمة 190 191. البقرة.
8. راجع: مفتي من كريمة 190 191. البقرة.
9. راجع: مفتي من كريمة 190 191. البقرة.
10. راجع: مفتي من كريمة 190 191. البقرة.
11. راجع: مفتي من كريمة 190 191. البقرة.
12. راجع: مفتي من كريمة 190 191. البقرة.
13. راجع: مفتي من كريمة 190 191. البقرة.
15. راجع: مفتي من كريمة 190 191. البقرة.
16. راجع: مفتي من كريمة 190 191. البقرة.
17. راجع: مفتي من كريمة 190 191. البقرة.
18. راجع: مفتي من كريمة 190 191. البقرة.
19. راجع: مفتي من كريمة 190 191. البقرة.
20. راجع: مفتي من كريمة 190 191. البقرة.
22. راجع: مفتي من كريمة 190 191. البقرة.
23. راجع: مفتي من كريمة 190 191. البقرة.
24. راجع: مفتي من كريمة 190 191. البقرة.
25. راجع: مفتي من كريمة 190 191. البقرة.
26. راجع: مفتي من كريمة 190 191. البقرة.
27. راجع: مفتي من كريمة 190 191. البقرة.
28. راجع: مفتي من كريمة 190 191. البقرة.
29. راجع: مفتي من كريمة 190 191. البقرة.
30. راجع: مفتي من كريمة 190 191. البقرة.
31. راجع: مفتي من كريمة 190 191. البقرة.
32. راجع: مفتي من كريمة 190 191. البقرة.
33. راجع: مفتي من كريمة 190 191. البقرة.
34. راجع: مفتي من كريمة 190 191. البقرة.
35. راجع: مفتي من كريمة 190 191. البقرة.
36. راجع: مفتي من كريمة 190 191. البقرة.
37. راجع: مفتي من كريمة 190 191. البقرة.
38. راجع: مفتي من كريمة 190 191. البقرة.
39. راجع: مفتي من كريمة 190 191. البقرة.
40. راجع: مفتي من كريمة 190 191. البقرة.
41. راجع: مفتي من كريمة 190 191. البقرة.
42. راجع: مفتي من كريمة 190 191. البقرة.
43. راجع: مفتي من كريمة 190 191. البقرة.
44. راجع: مفتي من كريمة 190 191. البقرة.
45. راجع: مفتي من كريمة 190 191. البقرة.
46. راجع: مفتي من كريمة 190 191. البقرة.
47. راجع: مفتي من كريمة 190 191. البقرة.
48. راجع: مفتي من كريمة 190 191. البقرة.
49. راجع: مفتي من كريمة 190 191. البقرة.
50. راجع: مفتي من كريمة 190 191. البقرة.
51. راجع: مفتي من كريمة 190 191. البقرة.
ومن لوازمها كبار النفس، وهو: استحقار اليسار والانتدار على حمل الكرامة والصغار. قال الله تعالى: "قل مثلي الذَّينِي قَلِيلٌ".

ومن كلام أمير المؤمنين - عليه السلام - من كتب عليه نسخة هانئة عليه النُشُوهُ.

وهو يستلزم العفو، إذ كبير النفس لا تحرجه 3 زلة ولا يُؤثر فيه أذى ولا تتلقي عليه جناية.

العفو هو ترك الانتقام مع القدرة. قال الله تعالى: "وَأَكْتَبْنَاهُمْ الْعِزَّةَ وَالْمَلِكَيْنِ عَنِ النَّاسِ". وقال النبي صلى الله عليه وآله وسلم: "لا تكونوا إبَعَةً تقولون إن أحسن الناس أحسن الناس وإن أساؤوا ظلموا وإن أحسن الناس أن تحسنوا وإن أسواؤوا فلا تظليموا.

وهو من أهات خصال أرباب القوى ومعظماتها أنّى أقردوا بها وتسايقوا فيها. ويلزمه الرقة; وهي: التأثر عن أذى يصيب أبناء الجنس بلا اضطراب فيحترز صاحبها عن إبدائهم ويسمح أن آنهم ويدفع الأذى عليهم ما أمكنه ويكنف ضرهم بما تيسّر له. قال النبي صلى الله عليه وآله وسلم: "يرى المؤمنين في راحلتهم وتوافهم وتعاطفهم كمثل الجناد إذا اشتكى منه عضو تداعي له سائر الجسد بالحقي والشهير".

وتتبعه الحمية، وهي: محافظة الملة والحركة لنفسه وجيرانه وนอนه عن الهمة والذب عن العشيرة في الجمالة على ما أمر به النبي - عليه السلام - يقوله: "أنقولوا موضع الهم".

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1. مقتبس من كرية 77 النساء.
4. مقتبس من كرية 77 النساء.
5. م: خيرج.
6. م: عليanye.
الباب الرابع
في الأمن
وهو ثقة النفس وطمأنينتها بأن لا يصيبها جزع في الخواوف ولا يُؤيرها فشل عند المعاطب. قال الله تعالى: "أوَلَكَ مَّلْكُ الْأَنْقَلَابِ وَمَا هُمْ مُهْتَدِينَ"; ويسعى الفجاءة أيضاً. ولا يحصل إلا بقية اليأس وفي وقوعه على سر القدر والوثوق بحسن كلاء الله تعالى. وحفظه ٤ وامتناع قدرة الخلقت عليه عند حمايته ومنعه. ولا يتم فضيلة الشجاعة ولا يستقر إلا به، إذ الشك مضطرب والمرتاب غير متثبت، ومن لم يرتبط جأشه بعلم اليأس، ولم يتمسكت من الله تعالى ٥ بالجبل المتنين، لم يرسخ قدمه في مواطن الشدة والخوف، وواقع الزلزال وازليب، بل يباب كل ضعيف ويهرب من كل خسية، بحسب كل صحة عليه عدا واهاجا، ويرى كل شكوكه حساما صارماً، ويكون كما قيل:
إذا رأى غير شيء ظلّة رجل
ومن تيقن قوله تعالى: "قد جعل الله لكل شيء قدراً" ٧ وتأمل معي قوله: "وكلٌ
 تعالى عِندِهِ عَمَدَةٌ مَّقْدَارٌ، وَتَدْبِرُ قُوَّةٌ: كَلَّا مَّلَكُ أَجْلَ كِتَابٍ. عَلَمَ أَنَّ لِعُمَرَةِ خِدْمَةٌ مَّفْعُولٌ، وَأَمَّا مَدْخُولًا وَقُوَّةَ وَقَطْنَةً مَّعَالِمَ، وَقَدْرًا مَّقْدُورًا، فَلا يَحَفُّ مِن عَدَايْهِ، وَلَا يَبْلِي بِمِن نَاوَةٍ، كَانَ أَقْوَى مِنْهُ أَوْ سَأَوَى.

فَوَرَى عَنَّا الْحَاتِمُ الْأَصْمَمُ، رَحْمَةَ اللَّهِ، رَحْمَةُ اللَّهِ عَلیهِ، لَقِي شَقِيقًا البَلْدَيْنِ، رَحْمَةُ اللَّهِ عَلیهِ، فِي بَعْضِ غَزَواتِ الْكِتَابِ بِخَراساَنِ وَهُوَ فِي الْمُرَكَّبِ، فَقَالَ لِهِ شَقِيقٌ: كَيْفَ تَجِدُ قَلْبِكِ فِي حَاتِمِ؟ فَقَالَ: كَأَنَّ لَيْلَةَ الزَّفَافِ، لَا أَدْرَعَ بِمِنَ الْحَاتِمِينَ.

فَقَالَ شَقِيقٌ: أَنَا أَنَا فُهْكَا، وَرَمي بِسَلَاحِهِ وَوَضَعَ رَأْسَهُ عَلَى تَرْسِهِ وَنَامَ حَتَّى شَمَعَ غَطِيطًا أَلِيمًا.

فَهَذَا هُوَ الْأَمَنُ وَالْطَّمَانِيَةُ وَالْيَقِينُ وَانْكَشَافُ الطَّغَاطِ بِظُهُورِ الْثُّورِ الْمِبِينِ، وَلَا يَتَخَلَّفُ عَنْهَا شَيْءٌ مِنَ الْسَّجَاعَةِ إِلَّا تَبْعِي وَلَا نَعْطِي إِلَّا تَضْطَهِبُ وَصَاحِبِهِ يُعْتَدِدُ مَنْ تَقُولُهُ - تَمَالِيٌّ: كَلَّا لَن يُيْسِبِنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا، يَتَرَبُّ إِلَى الْحَسْنِينَ وَيَخْتَارُ الْجَيْبَينَ عَلَى الْحَسْنِينَ، وَلَن يُؤْتِيَ بِنْصُرِهِ مِنْ يَمَامٍ أَلِيمٍ.

أَلْبَابُ الْحَاتِمِ

فِي الصَّدِقِ

الصدق أدنى درجات الحكمة ومبانها. وذكاء نضيلة القوة القبليّة وكمالها، وخصائص التّعلق إخبار الفجر عما في الواقع. ولهام الإنسان عن صائر الحيوان وتعمل على جميع الأرواح فلما لم يباطح ما ظهرت خاصيتها لم يفقدانها فهو إذن كالأثام ومن حيث أنه أفاد إعتقاداً غير مطابق كان أفضل وأخص منها. فلو لم يصدق لم يعد إنساناً، ولهذا قال عليه السلام - لا مرودة للكذوب ۱.

۲ - قوله.
۳ - وأنه.
۴ - راجع: ص ۴۲۲.
۵ - متبقيٌّ من كريمة ۳۸ الزعد.
۶ - متبقيٌّ من كريمة ۳۸ الزعد.
۷ - سابع: الماليين.
۸ - متبقيٌّ من كريمة ۵۱ الوثبة.
۹ - متبقيٌّ من كريمة ۱۳ آل عمران.
و هي ﴿أعني: الحكمة - هاهنا تعرَّف الموجودات على ما هي عليه و تجري وجهة الصواب في الأعمال على ما ينبغي أن يفعل، قال اللّه تعالى: ﴿وَمَنْ يُؤْتَهُ رَحْمَتُ اللَّهِ فَقَدْ أُوْلِيَ حَيْرَةً كَبِيرَةً﴾۱﴾،

و الصدق إمّا في الفعل - هو: استقامة الصدق إلى اللّه تعالى فيما يتوجّه إليه من الأعمال حتى لا يشوؤه غرض لغير اللّه تعالى - ولا طمع ولا يفسده رياية و نفاق ولا يطلب صبيحة و سمعة ولا ثنايا و مدرج ولا قدص عوض ولا ثواب ولا توقّك مكارات و جزاء. ذلك ذلك يهجّم المروءة و يشين الفتوة، بل لا يفعل إلا اللّه تعالى و يستخرج حقه عليه في كل فعل و عمل منه و يجعله نصب عينه و لا يقصد غيره في فعله، قال اللّه تعالى: ﴿فَأَقْسِمْنَا إِلَيْهِ إِنَّهُ إِذَا أَجَّلَ هُدَيَّةً إِلَى النَّاسِ إِنَّهُ لَكُنْتَ عَلَيْهِمَا مَظْهِرًا﴾۲﴾،

و إمّا في القول - هو: مطابقه لما في الواقع، قال اللّه تعالى: ﴿إِنَّ اللَّهَ مَعَ الصَّادِقِينَ وَلا شِيء يُزَرِّعُ إِلَّا بالقلم كالذب، فإنه أفضّل للرجال من حيض روات الحجال و أشنع لللفتاني من إتيان الذّكراين!﴾۳﴾،

و إمّا في الفعل - هو: أن لا يفعل في السّر ما يستحبّ منه في المعلن، و لا يترك سراً ما يفعل حسراً، و لا يخفّف ظاهر بطلانه و لا غيبّه شهادته. بحيث لو عرضت أعماله على العالمين لم يشتكّف من شيء منها، و لا يودّ إخفاء بعضها، و نعمه الصدق، و لهذا سمٍّ الخير و ألحاق به. قال اللّه تعالى: ﴿وَأَنَّ الَّذِينَ أَمَّنَوْا نُورًاٖ قَدَمَهُ صِدْقٍٖ عِنْدَ رَبِّهِمْ﴾۴، وقال: ﴿فَيُقْتُلُوهُ صَدِيقٌ عِندَ مَلِيكٍ مُقَدِّرٍ﴾۵﴾. فمن لم يصدق لا حظ له في الفتوة، بل لا خلق له من المروءة، و من اعتاد الصدق فقد استفتح باب كل خير و استدف كل ضرر و استعد لكل سعادة و كمال و استحفظ من كل شقاعة و بطلانٍ، و بلزمه الصفاء، و هو: تلوّن الصدر و انشاره لقوله ﴿صورة الغيب. قال اللّه تعالى:﴾۶﴾،

۱. مقتبس من سورة البقرة 179.
۲. م.- المروءة.
۳. م.: اللّه.
۴. مقتبس من سورة البقرة 46:
۵. م.: اللّه.
۶. م.: لا يزيد شأ.
۷. م.: لا يزيد شأ.
۸. مقتبس من سورة البقرة 2;
۹. مقتبس من سورة البقرة 50;
۱۰. م.: يقبل.
۱۱. م.: يقبل.
و يستلزم جودة الفهم والذکاء والفراسة واللب والقلة، قال أمیر المؤمنین: عليه السلام:
من تصرف الفتنة ظهرت له الحکمت،
واللب يقتضي الذکر: قال الله تعالی: "و ما يذکر إلا أولاً الآبابة"، و الحفظ، قال
الله تعالی: "و نعیتیاً أذن و عیة".
روى عن عبد الله بن الحسن لما نزلت هذه الآية قال رسول الله صلی الله عليه و آله
علیه السلام: سألت الله أن يجعلها أذنك يا علي. قال على عليه السلام: فما نستیت
شيئًا بعدها وما كان لي أن أنسى؟
و يلزمها الهدایة التي هي نهاية الحکمت، و الله الهادي.

أباب السادات

في الهدایة

و هي افتتاح عين البصیرة بالتوفیق و اکتمالها بیان الکتابة لروأة الطلب. قال الله تعالی:
"أولاً كتب فی صدورهم الآبابة و أيدهم يروح منه".
و المراحل بها ها هنا علم الیقین الفائض على العبد عند فرط الیقین عقیب النظر و الإستدلال،
فإن غاية الحکمت لا تتجاوز حدّه و لا ترد إلى رتبة عین الیقین و حق الیقین، لأنهم من باب
الکشف العیانی و عالم القدریة ولا يرجع حول حماة إلا صاحب الولایة دون من سواه.

و هو قسمان:

أحدهما: الهدایة إلى معرفة الله و التصدیق بوجوده و توحیده و الإخلاص له و معرفة صفاته و
أعماله و أبنائه و أولائه و خاصّته و أصیبه.

1. ما وجدت ما نسبه المصنف إلى سید الاولین، سلام الله عليه و علي ابنائه و أبنائه في نظائره كنهج البلاغة و غزوة الحكم و
دراکلمة والآلة الفتارة من كلامه و معارفه و غيرها، و قريب منه ما تقل عنه على السلام: من تفسیر في القطب
تبریک له الحکمت، راجع: نهج البلاغة، الحکمت ۳۱ ص ۴۷۳، معارف ج ۲۸ ص ۲۴۸.
2. مقتبسان من كریمة الیبیرة.
3. كریمة ۱۲ الحکمت.
4. راجع: ص ۴۹۸.
5. مقتبسان من كریمة ۲۲ الیبیرة.
و الثاني: أهتداء إلى أحكامه من الواجبات والوائبات والآداب والإيمان والأخلاق والمحورات والقيم والأخلاق وفقائض الشيم والشمس والأشبال الحميدة والأوصاف الجميلة وما يضح في الرؤية والذين من السير المدومة والأعمال الطيبة والإيمان السديد وما يجعل الفتى يذكره من السير المحمدية والأخلاق المرغوبة والإيحاء الشنيع والمعالم المرضية.

و بلزمها إصابة الفكر والثواب الزواري وسداد القول والصلاح العمل، وهي شرط صالح من الاستقامة، المشتركة إليها يقوله تعالى: «فَأَسْتَمِثَّ كِفَا أَمْرَتُ وَاَنْتَ تَابِعُ مِعْكَ».

فأنه تعالى: يأمر بفعلاً، ويستمع إلى فعلاً. كما وصفه الله تعالى: «ما زاغ البصر وما طغى»، قال: وأخبر في باب التوضيح والتفنن، كما أمر الله تعالى: يقوله: «فَأَحْكَمْ بِبَيْنِهِمَا يَقِيَّصُ رَبُّ الْجَهَّالِينَ».

فصاحب الفتى يطالب الاستقامة في العمل لله في الله، وصاحب الولادة في العمل لله وفلاً، وصاحب البينة يصلى مع ذلك كله من الله وعن الله وإلى الله دونهما. ولونه ينام الله تعالى بالهدية على الفتى، لم يتسير له خصلة ما من خصال الفتى ولم يقدر على الشجاعة والقوة، فإن اتبعتهما على الإيمان الصحيح والحقي الصريح، كلما تشوش الافتراض تزولت القدم، إذ يفتن روح العمل، وأبقى يتحرك الجسد بلا روح؟ وتلك هي 10 هيئة من الله تعالى، وعناية خصص الله تعالى بها من يشاء، ووديعة استودعاها في ذاته عند الميثاق يطالب به وقت التلاق، كما قال النبي صل الله عليه وسلم: إن الله تعالى خلق خلقه في ظلمة فألقى عليهم من نوره، فمن أصابه من ذلك الدور أهتمى ومن أخطأ ضلّ.

1. س: 3612، المبادئ. 2. مقتبس من كريمة 112، هود.
3. م: 17، هود. 4. مقتبس من كريمة 42، الإلمام.
5. مقتبس من كريمة 8، والمائدة. 6. م: 17، بالمائدة.
7. م: 10، باب الله. 8. م: 10، باب الله. 9. م: 497، راجع: 12.
الباب السابع
في النصيحة

والجواب:

وهي مبدأ نور العدالة ومفتاحها ومبني الصدقه وعمدها. وال福德اءة: هيئة وجدانية تبشر بالأخلاق هذه القوى بعضها بعضًا وصورة اجتماعيّة للفضائل كلها. فهي أضعفها وأشرنها. ولذا أجاب حين سأل أمير المؤمنين عليه السلام: عن الجود والعدل، أيهما أفضل؟ بقوله:

 profil

 الواعظ: ملء الأشياء مشاعرها والجود يخرجها عن جهاتها. والعدل سبّاس عام وجدود عارض خاص فامول أفضلهما وأشرنها. ولهما بها رسول الله صلى الله عليه وآله لتستمع مكارم

والصيحة: إرادة الخير بالخلق وتتيههم على طريق الصلاح والبر وترغبيهم فيما يفهم وينفرهم عما يستهويه. كما قال: هو ذو لقمة حين دعاه إلى ربه: "وأنا الكَمُ ناصِبٌ أَمَّينَ" ٨.

إليزهما الأمانية: وهي: تحفظ الوداع وaaSr وردة الأولى على الأربع وصوان الثانوية عن الأخبر والإنياع عن تغيير أمور الخلق عن وجه الصلاح، وباختلافها يتولى الجوّال. قال النبی عليه السلام: لا مروعة لمن لا أمانة له.

والشفقة: وهي: صرف الهمة إلى إزالة المكره عن الناس. قال النبي عليه السلام: إن أحكم مرأة أخوك فإذا رأى به أذى فليمته عنه. وقال: المؤمن مرأة المؤمن، لأنه يتآمله فينسه.
طانته و يجت يحلوه و يقره منه الرأة و الرحمة، و هما إراده الكمال و الخبر بالغبر و السعي في إوصلهما إليه، قال الله ﷺ فن وصف نبه: "يُؤَمِّرُونَ مِنْ فَرْضِ رَحْمَةٍ " وقال: "عليه السلام: الراحمون يرحمهم الرحمن إرحموا من في الأرض يرحم من في السماء.

و تسنم صلة الرحم، وهي: تشييك ذوي القراءة في الخبرات الدينية، قال الله ﷺ تعالى: "و أثاث المال على حبب ذوي الرضى " وقال النبي ﷺ عليه السلام: "ما من شيء أطيب الله ﷺ تعالى نفت يعجل ثواباً من صلة رحم.

و إصلاح ذات البيب، وهو: التوسط بين الناس في الخصومات بما يدانها، قال الله ﷺ تعالى: "و أصلحوا ذات النسيم " فهـ - خاصية - مما تبث لأصحاب الفتوى فيه قدم حتى اغتبروا في عرامات و تحملوا أجهد سات و حبات ت، و تقيلوا لإرضاء الخصوم أموالاً جمعاً و ضمنوا عروضاً دثر و أنفقوا فيها ما وجدوا و افترضوا لها ما فقدوا حتى الوعطة ارتفعت و الألفة حصلت، فإن المداوة و البضاء من المقاطع القراء و هي غاية الغد من الله ﷺ تعالى - و يلزم حسن المشرقة و هو: التعادل في المعاملات، قال الله ﷺ تعالى: "و يائل للملتغين الذين إذا أكانوا على الناس يُشْفَتُونَ وإذا كانوا مَوْرُونَ يُجِينُونَ " و الإنصاف و الإنصاف من نفسه وغيره.

و الأول: توبة الحروق الماليه و الجاهية و القولية و الفعالية لمستحقها، قال النبي ﷺ عليه السلام: "رحم الله من نصف "

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1. مقتبس من كرتة 128 الرؤية.
2. مقتبس من كرتة الرؤية.
3. بآو أن لمسن الكاشاني رسالة في شرح هذا الحديث، نأتي بمساعدت في ذيلها. راجع: ص 167.
4. مقتبس من كرتة 177 البقرة.
5. راجع: الذهاب المتجرج، ج 2 55 (بالاختلاف) في اللفظ. وما وجدت الرواية في مسندنا و لا في غيره من مسندل.
6. أخوانا أول السنة و الجماعة.
7. مقتبس من كرتة 1 الانتقال.
8. مقتبس من كرتة 27 / 3 الملعونين.
9. م: جنات.
10. مرت 10.
11. ما وجدت الرواية بعد بلغ القبح في مسند القرنين، لا في مسندنا و لا في مسندل. إخوانا أول السنة و الجماعة.
و الثاني: استبقاء تلك الحقوق لنفسه أو لغيره ١ ممّن لزمته و حقّ تعليمه. قال الله تعالى:

وَلَدَنِ حَتَّى أَصْلَحُوهُمْ أَلَّا يَتَصَبَّرُونَ

و إن لم ينصف بهذه الثلاثة، لم يقدر على الإصلاح بين الناس و لم يؤثر كلامه في بابه و لم ينجح ٣ سعيه في مراء، إن كل قول لا يصدقه العمل فهو هراء، و كل فعل لا يصدق عن الحال فهو هباء.

ويؤمّن المكافأة؛ و المكافأة: مقابلة الإحسان بمثقه أو زيادته و إن لم يقدر فيما استطاع، قال الله تعالى ٠: و إذا حسبه يبتجي الشيا بحسيمها أو زمنها، و قال النبي ﷺ عليه السلام: من أولى معلوما فليكافاً فإنه لم يستطع فلذيذكره، فإن ذكره فقد شكره.

و حسن القضاء؛ و هو: الإتيانة عن الصم و النَّدم في المكافأة، قال الله تعالى: ials الصَّحَابِ.

وجزاء الإحسان إلا الإحسان؟ ١٠.

و و هما خصائص مؤدّتين إلى التودّد؛ و هو: طلب موعد الأشران و الأكفاء و أهل الفضيلة و مستعدهما من التجاون بما يستدعى محبهم من حسن اللقاء و الطلاقة و الشاشة بحضورهم و المؤانسة بوجودهم و المؤقلة معهم و إهداء التحف و الهدايا إليهم، كما قال النبي ﷺ عليه السلام: تهادوا تحابوا؛ و قال: إن من المعروف أن تلقى أخاك يوجد تفقه ١٠ و قال: التودّد نصف المقل ١٣. و هو يفشي إلى الأكفاء؛ و الألفة: اتفاق الآراء في المعاونة على تدبير المعيشة و النظام.

الأبدان لا تأخذ الأهواء في طلب المقصود و توجه وجاهة، وقال النبي صلى الله عليه و

الله ﻓﻰ: ﻣﻮﻠﻰ ﻣﻮﻠى، ﻭ ﻫﻲ ﺭوﻃ ﺍًًًً ﻳًًًً، ﻓﻲ ﺳد ﺍًًًً، ﻳًًًً. 

و هي تورث الصدقة، و الصدقة: محبة مبتنية على تناسب الأرواح في الإزال و تسبيح الاخوة - أيضًا -، قال الله تعالى: "إِنَّا ﺍًّ ﻳًًًً إِخْوَةٌ". 

و الأخوانيّة معظم أوباب الفتوة و قاعدة بنائها و أساس أسرة، إذن مبنتة عليها ولا ينعقد لوانها بدون المؤاخه، و لهذا يُبِنُون المقدّم "أخي"، و قال قطبهم و إمام أئمتهم آملاء المؤمنين على بن أبي طالب - عليه السلام - "أعظم الناس من عجز عن إكساب الأخوان و أعجز مند" من 

ضيّع من ظفر به متنهم.

ولعمري أنها أحسن طريق الناس وأجلماها، بها يتعالق مصالح الدين و الدنيا، و يتيح السعادة القصوى، و بوجودها يتهاب كل لدغة و نعم و يوصواها سماها كل طلب عظيم يذل له كل، صعب و يستحقر عندها كل دأب، و كفى بعلوُشها، و إثارة برهاها مزاوري عن الله - تعالى - و جبب محبتي للمنتحلين في و وجبت محبتي للمتواصلين في.

و غايتها الوفاء؛ إذ به يطم الإخاء، و الله يده المنع و العطاء.

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أيضا: الكامل في الصفة، ج 3 ص 143، وجدير بالذكر أن الموالي في المتن يوجد في مصادرنا غير منسوب إلى

الرسول (ص). فراجع: تهج الفلاحة، المكتبة رقم 142 ص 490، ج 44، ص 67، ج 77، ص 50، حيث رواه

عن آملاء المؤمنين (ع)). كشف الفقه ج 2 ص 396، ج 73، ج 108، ج 84. 203، حيث رواه عن ناصر الأفلاط

ألبوب الثامن
في الوفاء
ألوفاء نهاية أقدام الفتوة وجمال الفداء فيها والفتوة؛ إذ الفتوة بصفاء الفطرة وراكه النفس، وانفرط لا تصفو من ظلامة الجبلة ونفيس لا تزجع عن الرذيلة إلا عند الوفاء بالعديد القديم، فإذا تم الوفاء وارتفع الغطاء وحل كل سجية كربة ولزم كل فضيلة ستية، وما بقي شيء من الكمالات التي أحرقت الفطرة بحسب وزعم استعدادها الأول في هذه الصفاء الثاني بالقوة لم يعرف بعيد يعده الله المأخوذ عليه ميثاقه ولم يفهم حق القريبية الذي يجب عليه أداؤه، فلمس يحمل فتوته وصفاءه، وأهل ووصف الله تعالى - أول من تغلق وسالت فطرته وانقى بقوله:
"إِبْرَاهِيمَ رَبِّ يَوْمَ الْقِيَامَةِ"].
ومدح قطب الأقطاب وسيد الفتيان بقوله: "يُوْقِنُ بِالْبَيِّنَاتِ".
وهو: الخروج عن عهدة العهد السابق بإحكام العقد اللائق والمحافظة على عهود الأخوان بذادة طريق الواسعة والإحسان ورعاية حقوق الأصدقاء بالقيام بما يلب عليه من شرط الإخوان. قال الله تعالى: "إِنَّ الَّذِينَ يَعْقِلُونَ يُوقِنُونَ بِالْحَقِّ وَلَا يَنفَضُونَ الميثاق"
واللَّهُ: هو خلاصة ۴ جوه الفطرة الكلمة الخالصة من فتر التشانات.
والعهد: هو إعداد قوة معرفته وتوحIde العلم ببرويته فيها وركز الأذى في طباعها. ولا تظهر تلك القوة ولا تبرز إلى الفعل إلا بإحكام عقد الإيمان والتزام شرائط الإسلام والقيام بوظائف حق العبودية وأداء حقوق الزكوية. قال الله تعالى: "يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا لِلْيَوْمَ الْآتِيَ"، وذلك هو الوفاء مع اللَّه تعالى.
وأما الوفاء مع الخلق فهو: أتمسك بحب الموعدة ومنتبث على حكم الخللة بحيث لا ينخلع عمدا شرط ولا يفتت فيما وعده ويوطن نفسه على أن لا يريد بنفسه خيرا إلا يريد بالخليل أولاً

1. كرية ۲۷ النجم.
2. مقتبس من كرية ۷ الدهر.
3. كرية ۲۰/۱۶ الإعذبة.
4. م.: خاصة.
5. م.: الآية.
6. س.: ركن.
7. س.: تابع.
8. م.: بالعد.
9. م.: مقتبس من كرية ۱ المائدة.
ويؤثره على نفسه عند الفاقة ويدخل وقت الحاجة، ساعيًا في تحصيل مآربه ومنافعه، دائمًا لمكناره ومضاره، مدنيًا له نفسه وماله عند خطره واحتلال حاله، قال الله تعالى في أهل الغدر: "ما كان له من أهل الدنيا و من حوْمهم من الأعراف أن يتَغَلَّبوا على رسول الله و لا يَعْتَفَّوا بِأنْفَسِهِم م ع ن نَفسهم".

و كما أن المؤثرون في القدح المعلي من الفتوى حائرًا للخلصة الحنفیة من الفضيلة، فإن فادح مردوخ عن بابها، مطروحة عنة جنابها، منغمًا في لومه و دناه، مسترذلًا لخشته و حقارته، برعين من الدين والملة، حريًا بالممانعة والذلة. قال الله تعالى: "إِنَّ اللَّهَ لا يُحبَّ الآبَاتين". و قال النبي ﷺ: "عليه السلام: إنا لمن لا وعد له".

أباب التاسع
في أئات الفتوى و قوائد المرحة
من أعظم آثارها الوعوي و رؤية النفس فضيلتها بўعينية الهوى، فإن بناء أمرهم على التجريد عن العلائق و قلّة المبايضة بالمبالغ، وذلك لا يتيح إلا إنشاء الأوصاف البصرية و زوال الذهاعي الطبيعي من محبي الجاه والكرامة والغلبة و سائر مقتضيات الهوى، مما بقيت منها بقية و أخذ القلب في طريق الفضيلة بنور الفضيلة تآثرت النفس بها و احتلت نوريتها فظلت و ظهرت بالذُوعوي و ظهرت و استولى على القلب بوصف أطرق و أطف من نسحلها فحجيت الفضيلة عن كمالها و منعتها عن بلوغ غايتها و مرادها، و صارت فضيلتها ردهة مورّغية للعجب و الكبير، خطبتها نفسها زينتها و وبعثها و انحرفت و غزت صاحبها بالحسبان، و الفضيلة لا تثبت بحصولها و تقت دون وقت و صدور الغفل من صاحبها مرةً بعد مرةً، بل هي سلالة مستقرة في النفس لباشر نور القلب عليها دائمًا، بحيث لا يحتسب عنها قطعًا، ويصدر عنها صهوة الفعل الجميل في وقته و محلة بلا روابط و تفكك، وللأخير في طريق الفضيلة ليس بفاضل و القاصد إثنا غير كامل.

1. ك球星ة 120 الحواة.
2. مقتبس من كرية 88 الانتقال.
3. م. ذهري.
4. راجع: ص 326.
5. ملاحظات.
6. م. موجه.
7. م. موجه.
نهو يكذب نفسه بإيامها تصور كمال ليست منه شيء، وذاك هو العجب الذي وصفه النبي ﷺ.

- عليه التصميم - يقولون: ألم تذكروا أشمع من الذنب العجب؟ العجب العجب؟

و يكذب غيره بإظهار فضيلة ليست فيه، وذاك الكذب الذي قال فيه: من تكبر وضعة الله.

ولا مهبن للمرؤوه كالكذب! وإذا اهتمت قاعدة المرؤوه إنهدم بنين الفنوة، وصحت معنى

قولهم: كل مدع كاذب!

و لو حصلت الفضيلة شاهدته النفس فضلاً رياها وفرط عناية خلقها بها حيث وذهب له من

فيه الأقداس استعداد قبلها وفطرها صافية نابلة ولم يخلقه كره جسابة، ثم وقفتها للتركية و

الخفي و إعداد المعدات بالتقلب في قوابلół القرابات وتشبيه بآداب الصالحات ثم أضاف

عليها تلك الكمالات بتجلان أنوار الصفات، فضاء لضاء وتوارضا وتفانى شكاً وحياء.

لأنها علمت بنور الهدية الحقناتية أن النفس ما أوى كل شرو منبت كل جسٍ إيه من بقعة

الإمكاني والضرور كلاها أمور عدمية ظلامان ينشأ من حتي الإمكان والخيرات أمور وجودية

نورانية نقيض من حضرة الرحمن، وكل ممكن فيليس له من ذاته إلا الغموض، فمن أين له الفضل و

آنى له لا كمال؟

و من آفاقها التبشير والإسراف: لأن سلوكي طريق الفضيلة صعب، ولزوم الجادة الوسطى

مشكل والإحتياط في باب الشجاعة هو الإمالة على طرف الإجراط. إذ يبخن يبدوم مناف للفوهة

معلوم تتنافها ٢ بالتضروة، فربما هرب صاحبها من الزوال وجد في الهرب فوقع في جانب

الإجراط. ومدحه على ذلك الحلفاء بالفضيلة أو المحتجي، بتك شراحه فرسخ في نفسه ودخلت

الآفة من حيث لا يشعر فيذل موجوده لا على وجه إزادة العناية، وهو من الجود ليس في

مغدى ولا مراح. قال الله تعالى: إن النذرين كانوا إخوان النذريين.

وذا الكهور بعين ما ذكرناه؛ فأن الجبان لا يشكو في رذالته. وربما يطلب القائد طلب

الفتوى لجهاله، فتم تلك الأخطار لا لحماية الدین و الملأ ولا لمحامنة الأهل والحزرة، ويلقي بيده

إلى الملكة، يحسب نفسه من الشجاعة بمنزله وهو بالحقيقة عنها بمعزل

معلماً: ٣. راجع ص: ٤٠٠.

متفق من كرمة ٢٧ الإسراء.

متفق: ٢٧ الإسراء.

متفق من كرمة ٢٧ الإسراء.
永不回头

الباب العاشر

في الفرق بين الفتى والمتفقي والمدعي

ألفتي هو الكامل في الفضائل الخلقية المجتذب من الدنيا و الرذائل النفسية على بيض من أمره وبديعة من راية دا قدم راقيها فيها و نفسي مطمئنة متمكّنة منها. قد صارت السجاحا الأربع بأنواعها ملكات في نفسه لا تغب ولا تتبدل. عارفًا بدقائق الآف وتفرق المباهات من دخول جزئيات النقاء و الزيا و شرب النفس من البهجة و البهاء، مطوع النفس لكل فاع جميل لا تفكر ورومي منقذ البشر لكل خطب جليل بلا توقف و كفية.

والمتفقي الآخرين في طريقها، الشاعر لتحصيلها متناقلاً إلى غايتها متكيلة في خصالها، يتدرّدوا في الكلمات و يثور نفسه عند الوثبات والغلبات، لم يصف بعد من شوب النفس و مزج الهوي، ولم يتوقف على قمع الفلح و ترك الممى، و لم يجمد للإستمرار ولم يتوذّر حرارة طبله و اجتهاده و لم تخدع نار شوقه في ترقبه و ازدياده، فهما كالفاح البارزن في الخدمة للله، البريء من شائبة الزيا و الطبع و توقّع المدعو و الزّناء و الموضع، و المعتداد الذي يرتضى في تمرن الخدمة و يجده نفسه بالبذلة، مجاهداً في سبيلها، مراعيًا لشروطها تظهر نفسه تارةً بالهوه و يغلب و هو أخري بالمعنى.

1. م. 2. ب. 3. م. 4. م. 5. ب.
وجَّهَ الرَّحْمَنُ قَالَ: "أَهْلُ الْكَلِمَةِ الْعَلِيمُونَ رَبِّ أَجْرِي عَلَيْنَا الْمَلَائِكَةَ وَالْجَنَّ حَيَاةَ الْكَفَرِينَ فِي الْخَيْبَةَ وَالْجَنَّ فِي الْفَطْرَةَ لَآ أُكَفَّرُ عَنْهُمْ وَلَآ أَذْكُرُهُمْ")".

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لا ينتساب أخلاقه ولا يتفاخر بسره وعاته ولا يتسلاي ظاهره وباطنه ولا يتقلؤ سرره وعليه، ينتمي تارةً على خطر عظيم وخطب جسيم على رؤوس ذوي الشطارة والدهارة تسخيراً لهم واقعاً للهيبة في صدورهم ويجمل على جمع كثير في حرب شدیدة إظهار للبلادة وطلباً للمحة ودحر جم لم أشارة من ذلك حيث لا يتوقف شيئاً من أغراضه وإن كان فيه حماية دينه وجميرته وأعراضه، يسمح نفسه بيض الذئب الكثير الدؤور من المال عند مرايا الناس أو معارضة مدع آخر وإن لم يكن في محل الإستحقاق ويشعح بعد عشرةٍ 3 عند عدم شيء من ذلك وإن كان حقيقة بمعوقه ووضعه في موضعه وفيه رضى الحق وارتضاء الخلق وتنمية ولا يبتر سررها وباطنها، استحياه من الحق، وذكرهم، يقلم تارةً حيث يقدر ولا يخفى من فضحة الخلق وأعقابة الخلق وإن كان المظالم ضعيفًا مسكيتاً محرومًا من غير رحمة عليه، وخشية من الله وينظم أخرين نمجر نفسه أو أظهار تحلمه 0 تجرده 4 وتعلقه ولا ينجز عن المظالم فإن الله، فمثل هذا بعيد عن القوة وغير محدود من أصحاب المرارة، فليجيتن من المثال، أمثال الله، وليحترز عن صحيتهم ومالهم فان مجالستهم، أضر من العلم الوعي، وآنك من الشيء الضار.
الفصل الأول

في طريق إكتساب الفتوة

من خطر على قلبه خاطر التنين وانبعث من باطنته داعية الفتوة فليستبشر من نفسه بسلامة الفطرة وصلاحية الولاية، ولشكر الله تعالى على ذلك، فإنّ سُهة الدّاعية وقوة الإرادة علامة القابلية، وليجتهد في الطلب، فإنّ صدق الطلب أمارة الوجدان، وليجتبت أوّلًا من مفسدات المروة ومهجّناتها من الكذب والغيبة والطمع والحرص والسره والغدر والخيانة والجفاء والذناعة والخصبة والصف وفتقة وانقباء الهوى ومحبّة الدّنيا ومجالسة السفلى وأهل النسق، وربة ومخالطة الأشرار وصاحبة الشطّار وذوى الفجّار ومحاولة الناتئة في محقرات الأموال وتشدد فيها والمضيّة في المعاملات والمماكسة فيها، فكّل ذلك يلمّ أساس المروة ويهدم بنيانها.

وبالجملة كلّ ما يشين الذّين ويزري بالعفاف وبورت الذلة والهوان فهو مباني للمروة، ومن لم يحكم القاعدة والأساس فيناؤه حريّ بالخراب وسعيه في معرض الضياع!

أوصي حكمين إنهما فقال: يا بني! عليك بالمروة، فوالله لو أتي أعلم أن المصاء البارد يحلم.
لا يتبع في عزوف شبابه وحالة ستة بمراسمها ومقوماتها من أضداد ما ذكرناه وأنواع البرز والسماحة وحسن الخلق والظاهرة ومزاولة المعارف وصلة الأقارب والأجانب وأمثال ذلك ولا تعثر عليه عند الطحلين في السن. كما أنشد بعض فناني العرب:
إذا الورزق أعطت الرؤوس نضراً فضائلها كفهلاً علويه شديد
ثم لريد لنفسه مقدماً في القولة. كمالاً فيها، موصوفاً بالفظائل المذكورة. متبجباً بها وليصل به معطياً إياه مملكاً إياه زمامه، فإن المنقطع عن القطب والمنفرد عن الجماعة فريسة القبائل خارج عن زمرة الفتيان. ويلقند بأنفامه وأخلاقه وآدابه وليصرد عن رأيه متيمكاً بأقواله متقلباً في أحواله ممثلًا لأوصاره ونواحيه ساعدًا في مقاصده وممساحه نازلاً لحكمه أختاره مسلحاً عن مرده، وليخرج بحسن اختياره عمّا يطالب به نفسه وتأمره فلا يمنع له عن وصول الكمال إلا دواعي النفس ولا عائق له عن بلوغ الغاية إلا أمانها فليجز من ذلك، وليصطبع إخواناً ورفقاه هم الفضيلة ودأبهم الطريقة. وليأخذ لنفسه أحياباً وأصدقاء شأنهم الفتوة وخلقهم الو روَّة حتّى يتّدرب نفسه بصيحتهم وينشأ على شؤانهم.
فكل من أثرى بالفخر يفتّن
ولعلم أن المدّة في اكتساب الفتوة إجتناب الرذائل. فإن التروك أسهل وأخف على النفس.
وإذا زالت وتركت النفس صفت النظرة فحصلت الفضائل بلا لبس ولا مؤونة تعمّل وكمسر.
قال الله تعالى: "فأعنا من أعلم وآتنا وصدقي بالمكتي قسيمة للمسير" وله
هو الميستر لكل عسير.
الفصل الثاني
في بيان مأخذه وأبتداء طريقها.
إذ ذكر أرَّى الله رفع إلى رسول الله صلى الله عليه وآله ذات يوم وهو في بعض أصحابه. أن...
تجيئة الإخوان في خصائص القتال

رجالاً و امرأة قد اجتمعا في بيئتهما على فساد، فاستحضراهما، فقام بعض الصحابة وقالاً: أنا أنيك بهما يا رسول الله! فقال: ليس هذا شأنك! وكذا إستأذن جماعة منهم واحداً بعد واحد، فلم يأذن لأحدهم، فدخل عليهما على صلاتهم، فقال النبي صلى الله عليه و آله وسلم: يا علي! إذهب فإن وجدتهما فأت بها. فانطلق إلى باب البيت و أعطى عينيهما وأخذ يبطو في البيت متجسداً، فانتقلت، ثم خرج مفتوح العين راجعاً إلى رسول الله، فلم يلفظ قلبه، قال: ما رأيت في البيت أحداً! فاستهل وجه النبي و تفرَّق بضوء النبوة ما كان منه، وقال: يا علي! أنت فتى هذه الأمة، ثم دعا ياباً في القصد وملحً، فأتي بهما، سلمان الفارسي رضي الله عنه 6، فأخذه من الملح كفه، و قال: هذى الشرعة، فطرها في القصد، ثم أخذ كفه أخرى، و قال: هذه الطريق، فأخذهما فيه، ثم أخذ كفًا آخر وقال: هذه الحقيقة، فجعلها فيه، فسقاه علية، و قال: أنت رفيقي و أنا رفيق جبريل و جبريل رفيق الله - تعالى -.

ثم أمر سلمان برغاثته عليه، فسقاه على الملح و أمر حذيفة اليماني برغاثته سلمان، فشرب القدر من يده، ثم أليس 7 عليًا - صلوات الله عليه - إزارة، و شد وسطه و قال: اتكلى يا علي! فهذا الخبر هو ما أخذ الفئو والأصل المعتمد عليه في هذه الطريق الذي واطب عليه الغبتان و أسسوا على ذلك طريقهم و بنوا عليه ما تداولوه و تعارفوا عليه من شرب القدر و ليس الإزار 6 و شد الوسط، و صححوا بذلك نسبتهم و شجرتهم، و في كل ذلك سر و إشارة إلى مغني شريف

هو صورة ذلك المعني.

أما شرب الماء و الملح، فالإشارة إلى العلم الحاصل بصفاء الاستعداد الأزلي و الحكمة الموهوبة بسماح العالمة التي هي ضالة كله مؤمن، إذ حياء القلب كالملح الذي به حياء الأجسام;

و الملح إشارة إلى مغني العدالة، فإن الطعام لا يصلح ولا يعتقد طعمه إلا به و هو أصل في

1. فاستخرجها
2. فقل
3. لأن
4. صلى الله عليه و آله
5. رضي الله عنه
6. صلى الله عليه و آله
7. فالله
8. ما وجدت الرواية في مصادر الفريقين
9. س: ليس الإزار
الأطعمة التي يتعود وينمو بها الأبدان، كما أنّ الكمال الخلقى لا يصلح ولا يستقيم إلا بالعدلة، وهي أصل في المقامات الثلاثة المذكورة التي يتعود ويكمل بها القلوب.
وأما ليس الإزار فإشارة إلى فضيلة المغاف، فإن ذلك صورة ستر العورة ومنع الفرج عن الشهوة وهو الأصل في المغاف في العورة والعمود الذي قام به جميع أنواعه.
وأما شذ العوض فهو إشارة إلى فضيلة الشجاعة وترين القسم بالقيام بالخدمة، فإنه صورته، وهب اقتصى غاية التوسع الذي هو أساس الشجاعة وصورة الجهاد الذي هو كمالها وسماء تكاملها. لأن كمال العلم بالعمل، والمعتبر في الفتوة هو العمل الذي يستوى قدمًا. لا العلم المسمى بالنظر، فإنّ صاحب النظر عندهم نازل عن درجة صاحب القدّم. فثبت أن هذه الأوضاع أمور يشار بها إلى جميع الفضائل التي يتم بها الفتوة ويدخل بها صلاحية الولاية. وأمّا ما جعلوا خروج الفتوة الإزار وخربة التصوف الطابقية فإنّ أول قدم فيها التعبير، وسمى ينتمي بالمتألف، ومبدأ أمر التصوف هو التري المتعلق بالأعلى.
وستوا في التصوف حلق الرأس دون التعبير، إشارة إلى إزالة مواضع التري وبداية الذي هو مقصدهم.
وأما التعبير فهو إقناء الفضائل وإحرار المكارم، فلا حاجة فيها إلى ذلك لأنه يقضى الموجودة.
وستو الكامل في الولاية «الشجاعة»، وكامل في الفضيلة «الفتى»، لأنّ الأول في مقام الزوّج الذي هو محض التور، وغادة الكمال المعنوي المنتهي إلى الفناء الحقيقي؛ كما أنّ الشيخوخة هي بياض وغادة الكمال الصوّري المنتهي إلى الفناء البديءي، والثاني في مقام القلب الذي هو غادة الفتوة النفسية وكامل الفطرة الإنسانية دون الربطة الروحانية، كما أنّ الفتوة غادة الفتوة الجسدية، وكامل الصورة البشرية لا الفتوة المعلقة، ويلزم من ذلك أن الحذى الذي في مقام النفس هو الصبي بحسب المعنى، وظهر أنّ نهاية الفتوة بداية الولاية؛ كما ذكرنا أنّ الفتوة جزء من التصوف كما أنّ الولاية جزء من الثقة. والله أعلم. ٤.
الفصل الثالث

في خصائص أرباب الفتوة وسيرهم وطريقتهم

قال الله تعالى: "فَمَنْ مُؤمِنٌ رَجَالٌ صَدَقَّوا مَا عَاهَدُوْا اللَّهَ عَلَيْهِم مِنْ قَضَى هُمْ وَمِنْهُمْ مِنْ يَنْبَغِيْ مَا بَلَّلْوَا كُنْدِيْلٌ". أمَّنَدَهُم اللَّه تعالى بَكَمَالِ الرَّجُوْلِيَّة وَصِدْقِ الْعَوْد وَالوَلَاءِ الْبَعْد فَإِنَّ الْوَلَاءَ تَمَامُ الْبَرُّ وَخَتَمُ الْأَخْرَى فَهُمَا لَيْسَا إِلاْ إِلَى هَٰذِهِ اللَّهُمَّ حُبُّهُمَا وَيَوْضَعُ اللَّهُ اسْتَغْلِيلًا عَلَى الْسَلَامُ - حَيْثَ قَالَ: "إِنَّهُ كَانَ صَادِقٌ الْوَعْدِ". وَقَالَ فِي وَسَفِ الْمَكَّينِ: "وَمَنْ مَرِرَ فَلْيُعْرِجُوا إِذَا عَاهَدُوا".

وَلَقَدْ أَحْسَنَ الْمَأمونَ فِي بَعْضِ منْشَآتِهِ بِقَولِهِ:

إِخْفَظْ خَلَيلَكَ لَعَلَّهُ يُنْفِقُ مَوْقِعًا

وَأَنْشِدْ بَعْضَ فَتَيِّانِ الْعَرَبِ:

فَأَكُرْمُ أَحَدَ الْدُّهْرِ مَانَشَأً مَّعَهُ

وَمِنْ خَصَائِصِهِ السَّبَعَاءَةُ فِي حَفْظِ الأَسْرَارِ وَصُوْنِها عَنِ الأَخْبَارِ حَتَّى لَوْ هَدَّى أَحَدُهُم بَالْسِّبْحَةِ وَأَوْدَى بِالْبَيْنِ لاَمَّا وُجِدَ مِنْهُ غَيْرُ الْكِتَابِ. وَقَدْ وَرَدَّ الْجِعْلُ عَلَى الإِذْعَابِ فِي الْبِنْزُلِ حَيْثَ قَالَ: "وَإِذَا جَاءُوهُ أَمَرُّ مِنْ الأَمْرِ أُمِّيَّةً أَذَاعُوا بِهَا" وَأَنْشَدَ بَعْضَهُم:

وَقَينَى صَدْقٌ لَثَّ مَطْلِعٌ بِضْحِهَا

وَمُؤْنَعٌ مَّنْ يَضْعُفُ قَضِيَّهَا

وَيُلُولُونَ شَيْئًا فِي الْإِبْلَادِ وَسَرُّهُمُ فِي صُخْرِهَا أَعْلَى الْرَّجَالِ اسْتَغْلِيلًا

وَمِنْهَا الْكُرْمُ وَهُوَ حَمَآئِيَةُ الْحَمْرَةُ وَرَعاى الْحَشْمَةُ فِي مَمْلَكَتِهَا وَمَوَاضِعِ الْذَّلِّةِ وَالْرَّيْبَةِ

وَالْإِخْرَاجَ عِنْ مَجَآئِي الْلَّهِمَّ وَالْمَفْتَهَاءِ صَبِيبَاً لِلْعَرْضِ وَإِيَّاءِ النَّورِ. كَمَا أَنْشَدَ بَعْضَهُم:

وَلَقَدْ أَمَرَّ عَلَى الْلَّهِمَّ أَشدِي

فَمُضِبْعُ مُقَبُّّلُ لَّهُ لاَ يُغَيِّبُهِ

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1. س: طرائفهم.
2. 23 إحداهم.
3. مقتبس من كرية 54 مم.
4. مقتبس من كرية 172 البقرة.
5. مقتبس من كرية 43 النساء.
و قال آخر:
أين تعلم أن التلاشى أسرى
علي طمع لاعنين وأنا أن أكرهها
وقال آخر:
و للكف عن شتم اللاتي تكذبها
وزده شمه حين ينهر
و منها سعة الصدر لتجويد نفوسهم من العلاجات الدينية و علومهم عن المناهج السائدة فلا تزعهم الأماني ولا تستخفهم الحظوظ والمقدار، لا يحزنون بفوات ول Ain frowns

و كما قال بعضهم:
لا تخفف من لأوائها جرحاً
ولا تخفف من أمهال قلبي موقع
لا يغشهم حسد ولا يبغيهم حقلاً، كما قال قائلهم:
و إني لرجل الصعوبة قد نذا ترحا من المولى فما أستحفرها
ل لا يحتفون بخيانت و لا يبالون بعلمها، قال الله تعالى: {ئباهدلون في سبيل الله و لا يخافون عوماً لدعاءً}، وأشد بعضهم:
و إذا الغنى عرف الرضا يتفقه
هانت عليه مالمة المعدل
و منها الرفقة و المدراء و بين الجانب مع مساكن المؤمنين و ضعافهم، و الغلبة و العزة و
الشدد مع مردة الكفاف و العصاة و أقويائهم.
و كان من حسن مداراة رسول الله صلى الله عليه و آله أن ينهر خادماً، و عن أنفس أنه قال: خدثت رسول الله صلى الله عليه و آله عشر سنين، لما قال لى أين قط، ولا لشيء صنعته! لم صنعته؟ و لا لشيء تركته: لم تركته أبل!؟
و في الخبر: أي عجز أحدكم أن يكون كآبي ضمحم؟ قال: ماذا كان يصنع أبو ضمحم؟ قال:
كان إذا أصيح، قال: لله آي اليوم تصدفت بمرضي على من ظلمني نحن ضريبي لا أضربي و

۱. س: ۵۰۰
۲. مقتبس من كرية ۵۴ المائدة
۳. س: المساكن
۴. راجع: ص ۵۱۱
۵. إذا كان.
من شتمني لا أشتمه و من ظلمني لا أظلمه أ.
و قال أمير المؤمنين- عليه السلام- أنه سئل رسول الله- صلى الله عليه وسلم عن حسن الخلق، فقال: تعطي من حرمك وتصل من قطعك وتتفوق عن ظلمك.
و في التربيل، "إذّاق يالتي هى أحسن َما أحسن في غير ذاك الذي يتنك ومعه أعمله كان له كريم.
ولم يرمي إن هذه الخصلة لا يبلغ كنهها ولا يقدر قدرها، تثبت لصاحبه الفضيلة وترزى عن خصمه وصمة َالوذيلة، لا تظهر نفسه وتنقع نفس خصمه بقوت قلبه، وقال النبي: من يعزم الزرق يحزم الخير.
ففتحُ نفحة بالسوط، فهذه ثمان نمجة فخذها! أو نشذ بعضهم.
هيئةً ليتون أبناؤه دوّار َكَرَم، لا يبكون عن الفحشاء إن نُفِّشوا ولا يضروون إن مازوا بإثارة.
و الغلطة هي: استعمال قوة القهر لفرط الحمية، قال الله- تعالى: ((وتَمْلََّقَّوا فِي كُلٍّ غَلْطَةً)
و كذا الشدة، قال الله- تعالى- في وصف المؤمنين: ((أَشْدَاءُ عَلَى الْكُفَّارِ وَجِئَاءَ يَبْيِيمَهُمْ). والعرة نواع:
أجدهم ترفع النفس عن أن تذك لعدو أو نسيم أو عظيم في الدنيا، فيلزم الضعة. قال الله.

6. كرية 34 الفتح.
7. راجع: ص 516.
8. مقتبس من كرية 29 الفتح.
1. راجع: ص 516.
2. راجع: ص 516.
3. راجع: ص 517.
4. مـ: وصفة.
5. راجع: ص 517.
6. مقتبس من كرية 112 النوبة.
لا مثال على أنغام المحببين: "أذلُ على المومنين أعزة على الكافرين". قيل للحسن: ما أعظمك في نفسك؟ قال: ليس بعظم. ولكني عزرا. وأما قوله تعالى: "ولله البررة ورسوله ومومنين"، و."لكن المنافقين لا يعلمون".

و النوع الثاني: هو معرفة الإنسان تذر نفسه وشرفها وإكرامه إياها عن أين يضعها لأقسام عاجلة دنيويّة، و ينذّلها لمطاع في مطعم أو مشرب أو غير ذلك من الأمور الخمسة، قال الله تعالى: "ولله البررة ورسوله ومومنين"، وقال الشاعر:

و أ وغير عن مطاعم قد أرسلها قاتركوا و-Fi بطيئ الطواواة

وقال آخر:

و أإي لعن على مطاعم جمعها إن من الغيرة وهي الاستكعاف عما يوجب العار يقذم الأعيار، ومنشأها شعور النفس بشرفها وصفاء جوهها وكرمها لتجدها عن دنس الطبقات وجزر الموائد وقبر من الحضرة الإلهية ومناسبتها للوحدة الحقيقية، قال النبي - عليه السلام - سعد غيور و أنا أغير من سعد ولله أكبر منتي.

و منها التجلب: وهو: أظهر الغنى ووخلاء و إسراي الشدة والبلاء، و ذلك نتيجة عزة النفس وبره مقام السكر وعلامة الثقة والإستغنا بالله، فأين إظهار ناقة شكاية وذلة وعجز وضعف. قال الله تعالى: "و أنا ينبغي رزك فقد تت". وقال أمير المؤمنين - عليه السلام - رضي بالذال من كشف ضوءه.

ود من سنهم الصغيرة و الكبرى، و ذلك أن الفتوة ظاهر الولاية وبداها، والولاية باطن الفتوة ومنهاها، وصاحب الولاية برى كل بنظر الوحدة أعضاها و جواره و يفيض الخير و الكمال عليهم بمقتضي الجود والرحمة الثامنة، نجيب أن يكون صاحب الفتوة يراهم - ينظر المحبة - إخوانه وأقاربه و يشروكم بالتقف والراحة بمقتضي الأخوة والشفقة العامة، لتطبيق الظهار الباطن

1. مقتبس من كرية 54 المائدة.
2. راجع: ص 515
3. مقتبس من كرية 8 المنافقون.
4. راجع: ص 515
5. راجع: ص 517
6. كذا. و الظهار ورأ
7. كرية 11 والقاضي.
و يوافق المبدأ المنتهي و يتتاسب الصورة المعنى في تحمل المشفة في إجارة الأصحاب و يهين نفسه في إكرام الأشياء و يؤثرهم بقوته عند فائته و لا يطلبهم على فقده و حاجته.

روى أهل جاء رجل إلى رسول الله صلى الله عليه و آله في يوم ذي مسجية. فقال: يا رسول الله إني جائع، فأطعموني!

فبعث النبي صلى الله عليه و آله إلى أزواجه: هل عندكم شيء؟ فأكلوه تلئن. و الذي يعفك بالحق نبأنا ما عندينا إلا الماء.

قال: عليه السلام: من يضيف هذا هذه الليلة رحمه الله؟

فقام رجل من الأنصار، فقال: أنا يا رسول الله! فقالت: ما عندي إلا قوت الصبيئة! فقال:

قومي و خليهم عن قوتهم حتى يناموا. و لا يمتعموا شيئاً ثم أسرجي فإذا أخذ الضيف لأكل قومي كأنك تصلح السراح فأطفيه و تعالى نمضغ ألسنتنا لضيف رسول الله صلى الله عليه و آله.

فقال: حتى يشع!

فقمت إلى الصبية فاعلمت حتى ناموا حتى ختمتهم ثم قام و تزدلت و أسرجت، فلمأ أخذ الضيف لياك كل قام كأنها تصلح السراح فأطفيه فجعل يمضغ ألسنتهما و ظن الضيف أنهما يأكلان معه حتى يشع و يانا طاويين.

فلمأ أصبحوا غدوا إلى رسول الله صلى الله عليه و آله، فلمأ نظر إليهما تبسم و قال: لقد عجب الله من فلان و فلان هذه الليلة! فأنزل الله تعالى: "و يؤثرون علی أشیاءهم و لو كان بهم خصاصةً،".

و روى أنه اجتمع عند أبي الحسن الأطاكين نيف و ثلاثين رجلاً و له أرغفة معدودة لا يشع خمسة منهم، فكسروا الزفان و أطفاو السراح و جملوا للطعام فإذا رفعوا الطعام إذا هو بحال لم يأكل أحد إيثارأته على نفسه.

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1. هنذا سقط في النحى، ولتود هالة يكيني تصحيح المبارة، فراجع: نفس البلد، الصفحة الأخيرة في ترجمة عفة الأخوان باللغة الفارسية.
2. راجع: ص 519.
3. ونزل.
4. مقتبس من كريمة 9 المشر.
5. راجع: ص 519.
و حكاياتهم في هذا الباب تأتي الحصر وتتافي وضع هذا المختصر؛ من أرداها فليتبعت الآثار والأخبار وليطالع الكتب والأسفار، فإن فيها عجب وب الزوايا عنهم تصرف عن غريب. ومن لم يئنه الكلي، لم يئنه الجزئي ومن لم ينتفع بالتعريف لم ينفعه التحريج وفي الجمل ما يغني عن الفصل. ... و لله الهادي إلى سواء السبيل و صلى الله على محكّه إلى يوم الفصل!..